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—Editor

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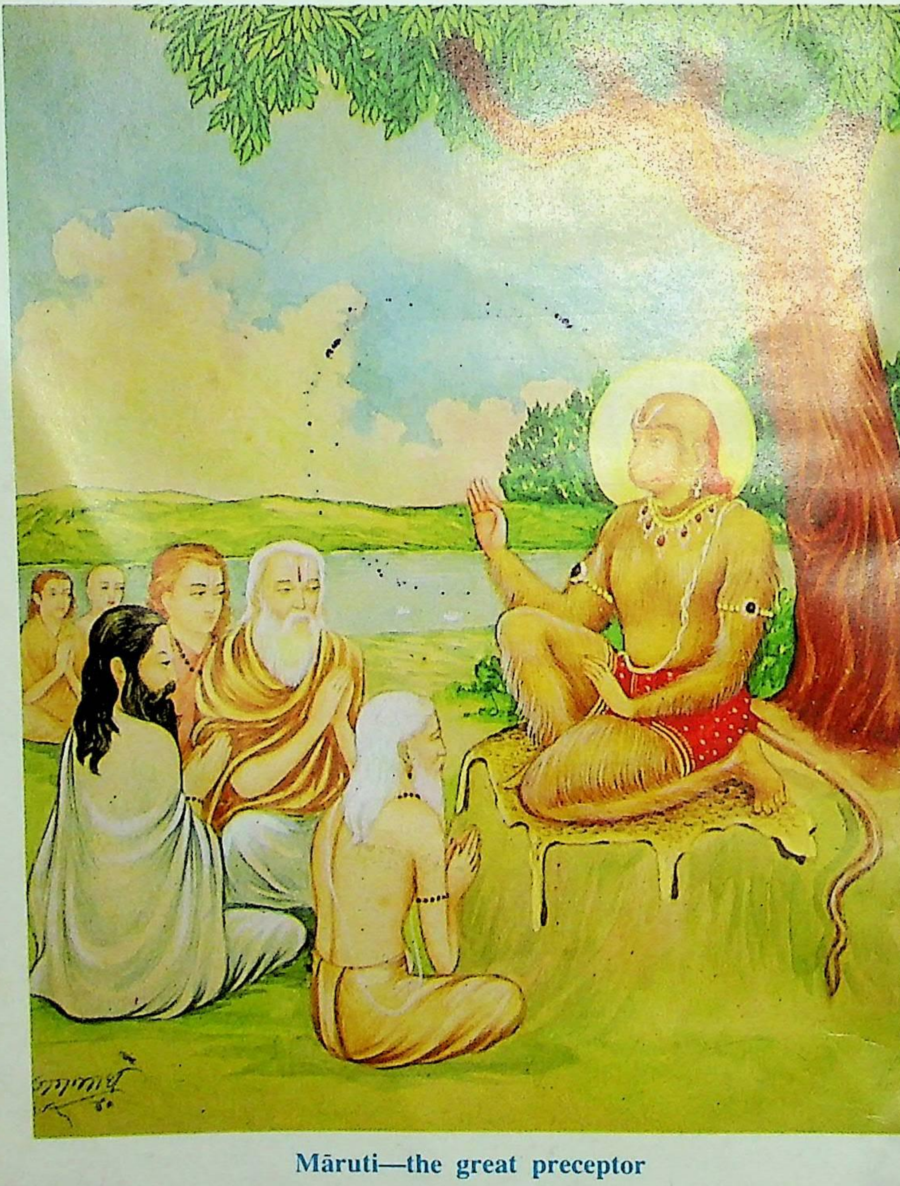
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Editor—Keshoram Aggarwal

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Māruti—the great preceptor

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



The KALYANA-KALPATARU

OR

THE BLISS

A MONTHLY FOR THE PROPAGATION OF SPIRITUAL IDEAS AND LOVE FOR GOD

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October 1992

No. 1

उद्यन्मार्तण्डकोटिप्रकटरुचियुतं चारुवीरासनस्थं
मौञ्जीयज्ञोपवीतारुणरुचिरशिखाशोभितं कुण्डलाङ्कम् ।
भक्तानामिष्टदं तं प्रणतमुनिजनं वेदनादप्रमोदं
ध्यायेद्देवं विधेयं प्लवगकुलपतिं गोष्पदीभूतवार्द्धिम् ॥

Meditate upon the deity (Śrī Hanumānjī), the king of monkeys, the follower of Rāma, who has crossed the ocean like the foot-mark of cow and whose great (facial) lustre looks like the crores of rising suns; who is sitting in an attractive posture of *Vīrāsana*, adorned with a sacred thread made of Muñja-grass, and having beautiful red crest, with large rings worn on the ears, who fulfils the desires of devotees, adored by *Munis* and delighted by the sound of *Vedas*.

Our Hanumānjī

–His Holiness Jagadguru Shankaracharya Sharadapeethadhishwara

Swami Sri Abhinavavidyatirthaji Maharaja

गोष्पदीकृतवारीशं मशकीकृतराक्षसम् ।
रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥

"Salutations to Śrī Hanumānjī, the son of wind-god, who belittled the importance of the deep ocean to the depth of cow-hoof and reduced the status of demons to that of mosquitoes and who shines out like a jewel set in the necklace of characters of the *Rāmāyaṇa.*"

Everybody who has taken birth on the holy Indian soil and is enthusiastic about his own creed has undoubtedly some knowledge of the holy scripture *Rāmāyaṇa* and the life story of Śrī Rāma as well, the subject matter of the scripture, who is an exemplary character and the sublimest of men. This holy book serves us as a guide. The life of Śrī Rāma presents before us an ideal. All that is excellent in our culture and conduct bears an impression of the *Rāmāyaṇa*.

Our mothers narrate to us from the very childhood the story of Śrī Rāma. The choirs chanting hymns to Śrī Rāma immerse the people in an ocean of delight. The religious teachers are also successful in their efforts of raising the moral standards of their own and those of their listeners by telling and narrating the episodes from Rāma's life. All sorts of men such as fathers and mothers, husband and wife, father and son, brothers born of the same womb, the king and the public, the master and the servant—learn from it all that they ought to learn as duty towards themselves and towards others. Though the principal character (the central figure) of the *Rāmāyaṇa* is none else other than Rāma, the exemplary character and the sublimest of men, nevertheless from *Sundarakāṇḍa* and onwards we come across an elaborate description of the life and character of Śrī Hanumānjī alone. The

Rāmāyaṇa consists of seven *Kāṇḍas*. Śrī Hanumānjī appears in the opening of the *Kiṣkindhākāṇḍa*—the fourth in their serial. It is here that we are fairly acquainted with his attributes.

Śrī Rāmacandrajī Himself speaks of him thus—

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः ।
नासामवेदविदुषः शक्यमेवं विभाषितुम् ॥

(*Vālmīkīya Rāmāyaṇa* IV.3.28)

Without being trained in the sacred Lores—*Rk, Sāma* and *Yajuṣ*, no one can hold conversations so effectively and efficiently i.e., one cannot attain the height of perfection in the art of conversation. The sum and substance of the discussion is that Hanumānjī is skilled in all the branches of learning.

Thus in every incident right from the *Kiṣkindhākāṇḍa* to the description of the coronation of Śrī Rāmacandrajī we come across at the fag end of the *Yuddhakāṇda,* we find Hunumānjī holding a place of pride;without him the story of the *Rāmāyaṇa* would not have achieved completion. We regard him as the incarnation of the eleventh Rudra and worship him by reciting 'रुद्रमूर्तये नमः' (salutation to the incarnation of Rudra). Through the recitation of this sacred formula one attains not only intelligence, strength, fame, forbearance, fearlessness, immunity from diseases but also attains skill in speech—

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता ।
सुदार्ढ्यं वाक्स्फुरत्वं च हनुमत्स्मरणाद् भवेत् ॥

(*Ānanda. Rā. Manohara.*XIII.16)

There is a prescribed method of worshipping Śrī Hanumānjī verily the incarnation of God. By going through the religious observance in the prescribed manner, one's desires attain fulfilment and the soul attains redemption.

In almost all the villages of our country, we find temples with Hanumānjī as the presiding deity who is a devotee of Śrī Rāma. By emulating the example of Śrī Hanumānjī, all of us should attain beatitude—this is the only good wish that I want to convey to you on this occasion.

Diseases cured by Hanumanji

If not guided by Dharma unrestrained instincts will sprouting

The Need for the Adoration of Śrī Hanumānjī in the Present Age

–His Holiness Jagadguru Shankaracharya Jyotishpeethadhishwara

Swami Sri Swarupananda Saraswatiji Maharaja

On account of not being guided by *Dharma* unrestrained instincts are fairly sprouting, blossoming and bearing fruit in India. Men and women right from children to the aged people being engrossed out of fondness in lustfulness and eating of such things as should not be eaten, are so sorely divorced from their duties towards individuals, society, the country and the nation. If, however, we find traces of piety and spirituality present somewhere in a small degree, we notice that ego and hypocrisy and such other evil propensities are hiddenly at work even there. In such a pitiable and critical condition the adoration of Śrī Hanumānjī, the fondled child of Añjanā and the son of Kesarī, observing continence from the very childhood, is very essential; for his sublime character teaches us the lesson of observing continence as a creed, guarding our character, developing of strength and intelligence, having a sense of service devoid of ego towards Śrī Rāma, the deity of our choice and such other qualities. 'देवो भूत्वा देवं यजेत्' (Identifying oneself with the deity one should offer oblations to Him)—is the main tenet prescribed for adoration. In 'उपासना' as it is called, the prefix 'उप' means 'near' and 'आसना' means 'to be seated' (Thus the term conveys the sense to be seated near) so the meaning and the import of the term 'उपासना' is that by developing in one's self the attributes and qualifications similar to those of the deity of our choice and thereby the goal of completely identifying one self with Him should be achieved.

Under the critical conditions prevailing at present, the adoration

of Lord Hanumānjī is very essential for men in general and for the boys and the youth in particular. By way of granting strength, intelligence and learning, Hanumānjī offers protection to the devotees. The mere recitation of his name drives away ghosts, fiends, devils, spirits, the demigods and the demons as well and through meditation on him a number of diseases are completely cured. One gets stamina to fight against mental diseases. It was he who had helped Gosvāmī Tulasīdāsa in having the vision of Śrī Rāma. Even to-day he approaches the place wherever the sacred story of Śrī Rāma is recited and reverently listens to the story in rapt attention, his head bent down, eyes filled with tears and horripilation all over the body. Thus by remaining invisible among the devotees, he nourishes their sense of devotion. Even in the modern times the devotees enjoy his favour. Therefore, for the purpose of achieving his favour one should devote oneself to his adoration according to method enjoined by the scriptures which contain an elaborate description of the method of adoring Śrī Hanumānjī. By devoting oneself to the adoration of Śrī Hanumānjī many sorts of worldly and ultra mundane accomplishments can be achieved. Efforts are being made at present to bring about, prosperity in India but the spiritual aspect is not being stressed upon so much as it ought to be. As a result the material well-being, instead of being a boon, is going to be a curse to mankind. Under such circumstances, the ideals that the nation needs, can be had in the embodied form in the character of Śrī Hanumānjī. Hanumānjī is an example of one possessed of the science of metaphysical knowledge, transcendental devotion and the sense of service. Along with the wealth of thoughts dedicatedness to the Lord and the sense of service, are the qualities that are the mark of highest evolution of human personality and these can easily be found in the character of Śrī Hanumānjī. The Indian youth who have lost their anchorage can get a lot of inspiration from Hanumānjī.

Hanumānjī is committed to the observance of continence from his very childhood. By reflecting on him and through the observance of continence, the sense of devotion can be fully

developed in one's inmost heart where purity reigns supreme. As acquisition of power, its proper use, adoration and egolessness etc., find full development in the character of Śrī Hanumānjī, the boys and youth devoted to spiritual practice can also develop these qualities through adoring him.

Seeing the aforesaid mouth opened by Surasā, which with its long tongue was extremely terrible (to look at) and was a replica of hell, and contracting his body like a cloud, Hanumān, son of the wind-god, was reduced to the breadth of a thumb the same moment. Having entered her mouth and coming out forthwith, the glorious Hanumān, who was endowed with extraordinary might, spoke (to her) as follows standing in space—"Indeed I have entered your mouth and the boon granted to you has been honoured. My salutation be to you, O daughter of Dakṣa! I shall (now) move to the place where Sītā (a princess of the Videha territory) is."

—*Vālmīkīya Rāmāyaṇa* (V.1.166—169)

As She heard the monkey's affectionate words Her soul trusted him and She recognized him to be a servant of the all-merciful Lord in thought, word and deed.

"Mother, compose Yourself now and hear the message of Śrī Rāma (the Lord of the Raghus)." Even as he uttered these words, the monkey's voice was choked with emotion and his eyes filled with tears.

The hosts of demons are like so many moths, while the shafts of the Lord of the Raghus are like flames. Have courage in Your heart, mother and take the demons as consumed.

Seeing the monkey perfect in strength and wit, Janaka's daughter said—"Go, My son, and enjoy the luscious fruit with your heart fixed on Śrī Rāma's feet."

—*Rāmacaritamānasa Sundarakāṇḍa*

• Incarnation of Shivji (Sankara Lord of worlds)

• Son of Kesari (greatest among Vanaras) - Kesari Nandan

epithets—

Hanumanji is incarnation of Sankara - SHIVJEE

The Superbly Powerful Bhagavān Hanumān

—His Holiness Jagadguru Shankaracharya Govardhanapeethadhishwara

Swami Sri Niranjanadevaji Maharaja

The epithets—the son of Añjanā, Pavana-suta (the son of wind) Śaṅkarasuvana, Kesarīnandana—these and other epithets have been used for the most powerful Śrī Hanumān by Śrī Tulasīdāsa, the foremost among the saintly men, the poets and devotees and the purifier of the influence of *Kaliyuga*. People naturally become perplexed and inquire as to how he has been said to be the son of so many persons. But when we look into the actual position it has no incongruity. As he is the incarnation of Śaṅkara, the Lord of the worlds, he is Śaṅkarasuvana, the son of Śaṅkara. In accordance with the declaration of the scriptures 'The soul itself is born as son,' he is the son of Kesarī the greatest among the *Vānaras* and as such he is rightly called Kesarīnandana. The *Apsarā* named Puñjikasthalā, through the influence of a curse, was born as a female monkey capable to assume forms of her choice. Once she was moving on the mountain in human form decked with the most splendid clothes and ornaments. The god Vāyu blew towards her in gusts. She at once exclaimed "Who is touching me, a woman of great chastity and is thus inviting his annihilation?" The god Vāyu replied—"O noble lady! It is not so as you think. The supreme Lord, who is the ruler of innumerable worlds, the refuge of the helpless ones, filled with pity without any reason, the ocean of mercy, *Nirguṇa* and formless, is going to descend on the earth in order to remove the great burden from the earth by crushing Rāvaṇa and other *Asuras*. I wish to be born as your son to be able to serve Him.

Please forgive me." This is the reason of his being called by the names Pavanasuta and Añjanāputra.

The gentlemen who do not rely on these accounts, are at least expected to agree that a grand and elevated personality appears in front of us in the form of Śrī Hanumān. Here is a person who enters alone into the palace of an enemy like the world-conqueror Rāvaṇa and even while surrounded by the groups of enemies, praises his Lord fearlessly challenging all of them and says to them—"Beware, the slight effort to resist me will result in destruction. I am the servant of that master, who himself is the most powerful and whose younger brother also is equally full of strength. Sugrīva, the king of the *Vānaras,* whose valour is everywhere unequalled, has accepted to serve him. Moreover I am the servant of that master who feels no trouble in accomplishing the most difficult task. I myself am that Hanumān on whose body even Indra's bolt failed to make a mark. Even if the entire world becomes my enemy and sends multitudes of armies to fight with me, I will definitely destroy them all. Remember, being the son of god Vāyu I am as powerful as he."

"Ah! go and brag like this elsewhere. Don't you know that this Rāvaṇa of Lanka who makes gods, demons and men tremble with fear ?"

"It might be so. I do not care, not one but even thousands of Rāvaṇas cannot resist me." "Rāvaṇa has cannons, tanks, machine guns, atom bombs, hydrogen bombs, rockets and what not, but you have nothing with you."

"All these weapons will be of no use. When I shall start attacking with mountains, rocks, and trees, the whole creation will be thrown into a chaos. Do whatever you can. I shall destroy this golden Lanka, bow down on the feet of mother Jānakī, while Rāvaṇa will witness helplessly and then I will return having carried out my mission. You will all remain repenting."

It is needless to say that the most powerful Hanumān carried out successfully all of his resolutions single-handed, without any helper and in spite of the dearth of the powers of weapons, armies

and organisation, just only by dint of his intellect and prowess of his own arms. We pray to our favourite Candramaulīśvara and the mother Vimalāmbā that in these hours of calamity the determination and capabilities like those of Śrī Hanumān may grow in every house and in every man.

Hanumat Stutiḥ

हनुमानञ्जनासूनुर्वायुपुत्रो महाबलः ।
रामेष्टः फाल्गुनसखः पिङ्गाक्षोऽमितविक्रमः ॥
उदधिक्रमणश्चैव सीताशोकविनाशनः ।
लक्ष्मणप्राणदाता च दशग्रीवस्य दर्पहा ॥
एवं द्वादश नामानि कपीन्द्रस्य महात्मनः ।
स्वापकाले प्रबोधे च यात्राकाले च यः पठेत् ॥
तस्य सर्वभयं नास्ति रणे च विजयी भवेत् ।
राजद्वारे गह्वरे च भयं नास्ति कदाचन ॥

"Hanumān, the son of Añjanā, the son of wind-god, having the power of highest degree, the favourite of Rāma, the friend of Arjuna, having the eyes of tawny colour, holding immense valour, one, who taking a jump crossed the ocean, the destroyer of the sorrow of Sītā, the life giver of Lakṣmaṇa, the dispeller of the pride of Rāvaṇa.

If any one utters these twelve names of Mahātmā Hanumān, the king of monkeys, at the time of sleeping, rising and during journeys, he faces no fear of any kind. He gains victory in the battle-field. It may be a royal entrance or a forest he never and nowhere feels fear".

(*Ānanda Rāmāyaṇa, Manohara Kāṇḍa* XIII.8—11)

Mahatma Hanuman

Anjana son - Hanuman

Śrī Hanumat Tattva

—*His Holiness Jagadguru Shankaracharya Dwarakapeethadhishwara*

Swami Sri Abhinavasachchidanandatirthaji Maharaja

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोकवह्निं जनकात्मजायाः ।
आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिराञ्जनेयम् ॥

"With folded hands I bow to Añjanā's son Hanumānjī who playfully crossed the sea-water and who, taking the fire of grief of Janaka's daughter burnt Lanka to ashes."

In our *Sanātana Dharma* several gods are regarded as worthy of adoration. In that type of adoration which is practised by the *Smārtas*, the worship of the five gods is too popular but among these gods there is one who can be rightly acclaimed as the very embodiment of continence, he is none else but Śrī Hanumānjī. So for the purpose of scrupulous observance of continence, the subduing of enemy, the control of lust and for the accomplishment of one's objectives and such other purposes Śrī Hanumānjī, the embodiment of Rudra, is conspicuously preferred. For the purpose of acquiring the knowledge of the method of adoration,close study of the attributes of Śrī Hanumānjī, the immortal character of the *Rāmāyaṇa*, is very essential, for Hanumānjī is the solitary example of *Dāsya Bhakti* (devotedness to the Lord with a sense of service) as is evident from the verse LXIII of *Padyāvalī* quoted below—

श्रीविष्णोः श्रवणे परीक्षिदभवद् वैयासकिः कीर्तने
प्रह्लादःस्मरणे तदङ्घ्रिभजने लक्ष्मीः पृथुः पूजने ।
अक्रूरस्त्वभिवन्दने कपिपतिर्दास्येऽथ सख्येऽर्जुनः
सर्वस्वात्मनिवेदने बलिरभूत् कृष्णाप्तिरेषां परम् ॥

In spite of being a mere favourite minion of Śrī Rāmacandrajī and belonging to an ordinary species of animals like that of the monkeys, he acquired the status of godhood through the glory of the devotedness to the Lord with the sense of service. Such accomplishment could not be attained by any other chief of monkeys.

Śrī Hanumānjī's ideal of scrupulous devotedness to continence stands out matchless. No where in History do we find such exemplary personage. The practice of continence is commonly divided into eight stages such as refraining from the sight, non-touching, non-recollection and refraining from aspirations etc., but to that end one must basically make an intensive study of *Yoga* and *Vedānta* etc., to acquire divine knowledge, practise dispassion and to go through spiritual discipline. Moreover the previous births also serve as a determining factor. From all points of view discussed above, Śrī Hanumānjī equipped with all qualifications and the embodiment of Rudra Himself, having made Himself illimitably powerful through the practice of continence throughout his life, has also made the story contained in the *Rāmāyaṇa,* immortal. There is not the least exaggeration in this statement.

In spite of all that the adoration of Śrī Hanumānjī is said to be *Ugra* (stern one) so a *Sādhaka* must not bring into practice *Ābhicārika* adoration (the adoration of gods with a mean motive) such as one performed for bringing about others'doom or enticing others etc. So saluting him with due respect we conclude this article—

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥

"We bow in obeisance to the envoy of Śrī Rāma who has the swiftness of mind and the motion like the force of storms, who exercises complete restraint on senses, foremost among those endowed with wisdom, the son of wind-god and the chief of the regiments of *Vānaras*."

I bow to the son of the wind-god, the beloved devotee of Śrī Rāma (the Lord of the Raghus), the chief of the monkeys, the repository of all virtues, the foremost among the wise, a fire to consume the forest of the demon race, possessing a body shining as a mountain of gold and a home of immeasureable strength.

(*Rāmacaritamānasa* V.0)

Hanuman- Dasa-Bhakta
Father- Vayu
Mother- Anjani

Śrī Hanumān, the Ideal Devotee

—Late Sri Jayadayalji Goyandka

Śrī Hanumān is the Supreme *Dāsa-Bhakta* (a servant-devotee) of Śrī Rāma. He was born of the seed of the deity Vāyu from the womb of his mother Añjanī. Śrī Hanumān is a life-long celibate, a great hero, extremely powerful, superbly wise, the foremost among the sharp-witted, learned, a master in the duties of servitude, thoroughly fearless, truthful, faithful, well cognizant of the nature, mystery, qualities and prowess of *Bhagavān*, greatly dispassionate, possessed of supernatural faculties, the most affectionate devotee and a great person of righteous conduct. He is proficient in the science of wars, capable of assuming forms of his choice and a great appreciator of the name, qualities, forms and deeds of *Bhagavān*. It is said that even to-day wherever the story of Śrī Rāma is told or the names of Śrī Rāma are repeated in the assembly of the devotees, Śrī Hanumān remains present unfailingly there in one or other form. People fail to recognize him due to their lack of faith.

Boundless are the qualities of Śrī Hanumān. How can any man describe the qualities of *Bhagavān* and His devotees ? All that will be written in this respect would be scanty. Here an attempt has been made to give an idea of the qualities of Hanumān by describing his deeds briefly.

When for the first time Śrī Hanumān meets with Śrī Rāma and Lakṣmaṇa near the lake Pampā, we find in him all the uncommon qualities like respectfulness, erudition, wisdom, humility, love and faith as we go through the descriptions of that meeting.

In *Adhyātma Rāmāyaṇa* Lord Rāma extolling the wisdom of Hanumān tells Lakṣmaṇa: "O Lakṣmaṇa ! just see, this person, in the guise of a celibate, is speaking so beautifully. It appears that he has studied the philology very well. He has uttered so many words but not a single error has crept in his utterances."

In *Vālmīki Rāmāyaṇa* Lord Rāma has said so much in Hanumān's praise that he has surely studied all the *Vedas* otherwise how

could he speak in such an impressive way ? Admiring the utterances of Hanumānjī in various ways in the last, Lord Rāma says that a king who is possessed of such emissaries like Hanumān, can get his missions fruitful just through conversation of his emissaries.

Bhagavān Śrī Rāma having told everything about Himself asks Śrī Hanumān—"O Brāhmaṇa, please tell me, who you are. As soon as Hanumān hears this, he fully recognizes Śrī Rāma and falls on his feet. His body is thrilled with joy and he is unable to speak. He continues looking in ecstasy on the form and unique disguise of *Bhagavān*. What a divine love it was ! What a humility !

After this he humbly tells them the miserable plight of Sugrīva and takes them to Sugrīva carrying both the brothers on his back. There he gives accounts of both the sides and negotiates the friendship of Śrī Rāma and Sugrīva making *Agni* as the witness. Having killed Bāli, *Bhagavān Śrī Rāma* spends the rainy season sojourning along with his brother Lakṣmaṇa on the mountain called Pravarṣaṇa. Sugrīva on the other hand having regained the kingdom, affluence and wife gets absorbed in the pleasures so much so as he forgets the task assigned by Śrī Rāma. Having noticed this Śrī Hanumān reminds him of the mission of Śrī Rāma in accordance with the principles of polity and with his permission sends messengers to different countries for assembling the Vānaras together. What an act of wisdom it was !

The description in *Vālmīkīya Rāmāyaṇa* of the talks about sending the monkeys to all the directions in order to find out Sītā, reveals how much Sugrīva relied upon Śrī Hanumān and how confident Śrī Rāma was of his capabilities to execute the work assigned to him. Sugrīva says to Hanumān at that time in the presence of Śrī Rāma:

"O, the greatest among the *Kapis*! Your movement is not seen to be impeded either on the earth or in the aerial regions. It is obstructed neither in the sky nor in the heaven nor even in the waters. You have complete knowledge about gods, *Asuras*, *Gandharvas*, *Nāgas*, men and their respective regions along with the oceans and the mountains. O the great *Kapi*! You possess speed,

valour, glory and swiftness just like your illustrious and powerful father Vāyu. O valiant one ! Anybody equal in strength with you was neither ever born before nor is existent on this earth at present. Therefore, please think yourself the ways and means with which Sītā might be found out and let me know about your plans. O Hanumān ! You are expert in ethics, strength, intellect, valour, proper appraisal of place and time and ethical conduct—all these are found assembled together in you."

Havinng heard these words of Sugrīva, *Bhagavān Śrī Rāma* looked upon Hanumān and believed his mission to be almost accomplished. Being extremely pleased at heart and placing in the hands of Hanumān a ring which bore the letters of his name, he said:

"O the greatest among the *Kapis*! by this ring Sītā, the daughter of Janaka, will believe that you have been sent by me and then she will fearlessly look towards you. O great hero ! Your efforts, perseverance and valour as well as the words of Sugrīva assure me that this task will be definitely carried out successfully by you."

Again when accompanied by Jāmbavān, Angada and other *Vānaras,* Hanumān arrives on the beach of the ocean in his search for finding out Sītā, and when all sit down there taking a vow of fast being dejected on the failure of their mission as they were, he comes to know in the course of his conversation with Sampāti, the king of *Gṛdhras* or the vultures that Rāvaṇa, the emperor of the *Rākṣasas* lived in the city called Lanka' situated beyond the ocean stretching for a hundred *Yojanas* and that he had concealed Sītā in the grove of Aśoka trees. At this all the *Vānaras* sat together and began to think of the ways to cross the ocean. Enquired by Angada they all started telling about their strength and capabilities, but Śrī Hanumān kept quiet. What a pridelessness it was ! This incident has been presented in details and in a very interesting manner in the *Vālmīkīya Rāmāyaṇa.* Jāmbvān there gives a vividly picturesque description of Śrī Hanumān's intelligence, strength, glory, valour, knowledge and bravery. He says:

"O the greatest among the masters of all the sciences ! O Hanumān, the matchless hero of the entire race of the *Vānaras* !

Why have you kept quiet sitting in seclusion ? Why do you not express yourself ? In spirit and strength you are equal with Śrī Rāma and Lakṣmaṇa. In your ability of moving speedily you are as renowned as the powerful Garuḍa, the son of Vinatā. The prowess, energy and valour all these characteristics of his wings are very well present in these arms of yours. O the greatest among the *Vānaras* ! You possess power, intelligence, spirit and perseverance more than all other living beings. Why do you not recognize yourself ?"

After this Jāmbavān relates the story of Hanumān's birth and reminds him of the prowess and the boon obtained by him in his childhood concluding in the following words:

"O Hanumān, the greatest among the *Vānaras*! Please get up and cross over this ocean. Your speed is far greater than that of all other beings. All the *Vānaras* are in great anxiety. How is it that you are keeping aloof ignoring them altogether ? Your speed is very great. Please jump across the ocean and reach the distant shore just as *Bhagavān* Viṣṇu had taken three strides to measure this earth." As soon as Śrī Hanumān heard this, he began to magnify his body with a view to crossing over the ocean.

There is a detailed description of the colossal and horrible form assumed by Śrī Hanumān on the occasion of crossing over the ocean in the *Rāmāyaṇa* of Vālmīki. A glimpse on this account will suffice here. It reads as follows:

"Just as the ocean surges up high on the full-moon days, Hanumān began to grow in form for the fulfilment of Śrī Rāma's work. With desire to cross over the ocean he excessively enlarged his body and pressed that mountain with his arms and feet. The mountain being thus struck by Hanumān quivered at once and remained trembling for a moment. The flowers of the trees growing on it,fell down. When he took the jump, the Sāla and other trees standing on the mountain fell down disarrayed being smashed by his thighs and they followed him just as an army rushes behind a king."

When having exhibited the prowess of his intellect in front of Surasā, Hanumān moves forward he notices a huge creature lying on the water of the ocean. Seeing that *Rākṣasī* of horrible face, he

says to himself: "It is certainly that most powerful shadow-catching creature about whom Sugrīva had cautioned me."

Having thus ascertained he increased his body. Seeing Hanumān's body thus increasing Simhikā, too, rushed towards Hanumān opening wide her hideous mouth. At this Hanumān assumed a tiny shape, entered her mouth and came out rending apart her vital parts. Having thus killed her with skill and patience he moved forward. What a unique instance of intelligence, patience and courage we find in him.

Thus having crossed the ocean Hanumān set his feet on the Trikūṭa mountain. He bore no sign of fatigue even after having jumped over one hundred-*Yojana*-wide ocean without rest. Thence he carefully observed Lanka. He then moved closer to it and after having thought for a while carefully about his entry into it, he finally decided to seek an entrance in that city at night assuming a tiny form. When in the evening he was attempting to enter the city disguised in a small form, the *Rākṣasī* Laṅkinī, who was the in-charge of the city, saw him. As she scolded and kicked Hanumān, he gave a forceful punch on her body with the fist of his left hand. She at once fell on the ground vomitting blood. The next moment she got up, remembered the words of Brahmā and began to praise Hanumān. In the end she remarked:

"O dear one ! It is my great fortune that I have seen to-day with my eyes the messenger of Rāma. O dear ! If the heavenly pleasures and the bliss of emancipation are taken together and kept on the balance they all cannot weigh the bliss of a moment's company with the devotee of Śrī Rāma " (*Rāmacaritamānasa* V.4.4).

After this Hanumān in a tiny form having looked for Sītā in the houses of many a *Rākṣasa,* enters the palace of Rāvana. He observes the superb beauty of the palace and is astonished to see the aerial car named *Puṣpaka.* When he was, in order to recognize Sītā, attentively engaged in observing Rāvaṇa's queens, he describes the feelings of his mind in such a manner as testify to the great heights of his observance of ethical code of celibacy. It shows how much improper it was for him to look at the wives of other man and what a pure disposition he maintained in this regard. According

to the *Rāmāyaṇa* of Vālmīki when Hanumān had surveyed carefully every nook and corner of Rāvaṇa's palace, and was unable to find out Sītā, he had to look for her in the bevy of Rāvaṇa's wives and was naturally seized with the fear of breach in righteous conduct while doing so. He said to himself:"Looking thus on the women of other man asleep here in the harem, will certainly lead to the loss of my religious conduct, but I have not looked at these women with sensuous inclination. This scene had caused not even the slightest commotion in my mind. Mind itself is at the root of the right or wrong activities of all the organs, and my mind is unsullied and undisturbed by all means. Besides, there is no other way except this. Women are to be looked for in the groups of women only." Such thoughts and such pure sentiments indeed befit Śrī Hanumān himself.

Devotees should take a lesson from this and should not allow their minds to be sullied in any way even in the face of the most adverse circumstances.

There is a picturesque description in the following lines of what a natural love between the devotees of *Bhagavān* should be. Vibhīṣaṇa says:

"O dear one ! When will the Lord of the solar dynasty being aware of my miserable plight, take pity on me ? My body is predominant with the quality of *Tamas* and I have no *Sādhana* to my credit in my heart. I do not have devotion in the lotus-like feet. But now, O Hanumān, I am firmly convinced that without the grace of Hari one cannot have the company of pious men. *(Mānasa* V.7.1-2)

At this Hanumān Says: "O Vibhīṣaṇa ! please listen, it is customary with my master that He is ever affectionate to His servants. Tell me, by what means am I born in a noble family ? I am a monkey of unsteady nature and low in every respect. Although so much degraded, the Hero of Raghu's race has shown His grace even to me ! And his eyes were filled with tears, as he recalled the Lord's virtues. No wonder that those who knowingly forget such a Lord and go adrift, should be unhappy." Thus telling about the innumerable qualities of Śrī Rāma he experienced indescribable peace (V.7.3-4; VII.8,1).

What a moving posture of humility, what a limitless faith and what an unswerving devotion to *Bhagavān* we find here!

Hanumān, thereafter, comes to know from Vibhīṣaṇa the whereabouts of Sītā and moves to the grove of Aśoka trees where he sees Sītā and pays obeisance to her in his mind.

We find a detailed description in the *Vālmīki's Rāmāyaṇa*, which tells us how wisely and skilfully Hanumān manages to meet Sītā. According to this description, Hanumān engages himself in thinking out plans and ways for meeting Sītā and at last he sits concealing himself in foliage of densely grown trees. From that place he surveys all over casting glance at every direction. Thus surveying he happens to see Sītā and inferring from a number of signs he is convinced about her identity. He has given here a very interesting description of Sītā's way of life and nature. Looking at the ornaments of Sītā, he ascertains that all those ornaments which were referred to by Rāma are visible here on the limbs of Sītā. Of them only those which were dropped by her on the mountain Ṛṣyamūka, are lacking.

Likewise looking at her beauty and qualities he had no doubts about her identity. When he had thus recognized her, he was excessively aggrieved at the troubles of Sītā and could not help lamenting in his heart.

Then finding out an appropriate time to meet Sītā and following his pre-planned line of action, Hanumān begins to relate the story of Śrī Rāma. Sītā was extremely surprised to listen the accounts of all the deeds of Śrī Rāma from beginning to the end. According to the *Adhyātma Rāmāyaṇa* she at last supposed it to be a dream or illusion. Having thought so, she says:

"May that noble person who has made me hear words dear to me like nectar and who is speaker of lovely speech, appear here in front of me."

Having heard these words Hanumān stood most respectfully in front of Sītā and bowed down before her folding hands together.

After this, being asked by Jānakī, he narrated in details how friendship was established between Sugrīva and Śrī Rāma. He also described the physical marks, special qualities and nature of Śrī

Rāma and Lakṣmaṇa. Having heard all this Jānakī was very much pleased.

When the extremely glorious Hanumān, the son of Pavana, handed over to Sītā the ring sent by Śrī Rāma, she was so much delighted as if she had met Śrī Rāma Himself.

Seeing Sītā seized with the sorrows caused by separation from Śrī Rāma, Hanumān says:

"O mother ! The master is well along with his younger brother. He is aggrieved with your miseries. O mother ! Please do not feel otherwise in your heart. Rāma's love towards you is double the love you feel. Now, O mother! Listen with patience the message of the king of Raghu dynasty." Even as he uttered these words the monkey's voice was choked with emotion and his eyes filled with tears (V.14.4.14).

He then very intelligently related to mother Sītā the lovelorn condition of Śrī Rāma and concluded giving the message of Śrī Rāma in these words:

"O my dearest one ! My heart alone knows the essence of love between you and me and that heart of mine ever remains with you. Know the substance of love in this much."

Listening to Rāma's message which was full of love, Sītā lost all consciousness of her body in love for Him.

Being very much pleased, Sītā granted many boons to Hanumān and told him that *Bhagavān* Śrī Rāma would be always merciful on him. Hanumān was filled with love and having saluted her repeatedly he said:

"It is now that I have achieved success in my mission. Your blessings are universally known to be unfailing" (V.17.3).

This shows how great Hanumān's devotion in Śrī Rāma's feet was.

After this, being permitted by mother Sītā and having eaten the fruits of Aśoka-Vāṭikā, Śrī Hanumān with a view to do some sort of extraordinary work for his master Śrī Rāma, destroyed the entire garden uprooting and breaking the trees of Aśoka-Vāṭikā. Having heard of this destruction Rāvaṇa sent his son Akṣakumāra accompanied by a big army. Hanumān fought with them fiercely.

With great valour and martial skill he effortlessly killed Jambumālī, the seven sons of minister and five generals of the armies and Akṣakumāra himself. The description of this battle clearly speaks of the unequalled strength and martial skill of Śrī Hanumān.

He killed some of those *Rākṣasas* by slapping them and trampled many with his feet, while he killed a number of them punching with fist and rent asunder the bodies of many of them with his nails. Some of them were killed by pressing with the chest and many were pressed to death by holding between the thighs. A number of *Rākṣasas* fell on ground just as they listened to the frightful roars of Hanumān.

When Rāvaṇa learnt from the *Rākṣasas,* who had survived, that all the seven sons of the minister as well as almost all the chief *Rākṣasas* were killed, he inspired Indrajīt to produce before him by catching hold of him. There was a fierce battle between Indrajīt and Hanumān. In the last Indrajīt threw the arrow known as *Brahmāstra* (The weapon presided over by Brahmā). To maintain the glory of Brahmā Hanumānjī allowed himself to be bound.

Following this, Hanumān was brought in Rāvaṇa's court. He saw there Rāvaṇa sitting magnificently on a throne in the middle of the entire assembly. Rāvaṇa was very much worried at heart to see Hanumān. He thought: "Who is this fierce *Vānara?* Is he Śiva's vehicle Nandīśvara himself who has come disguised as a monkey?" Having thus conjectured variously Rāvaṇa said to Prahasta:

"Prahasta, ask this *Vānara* as to why it has come here? What mission does it have here? Whence has it come? Why has it destroyed my gardens and why has it forcibly killed my warriors?"

Prahasta asked Hanumān to tell everything truthfully. Hanumān then replied in accordance with the norms of polity. He remembered *Bhagavān* in his heart and began to say as follows:

"O Rāvaṇa, the enemy of gods and others, listen to me carefully. Just as a dog steals away sacred offerings of sacrifice, you have carried away the noble wife of the Lord of all. I am an envoy of that very Śrī Rāma.

"I have been sent by none of the gods, such as Indra, Yama,

Varuṇa and others. Neither do I have friendship with Kubera. This is my natural form. I am a *Vānara* by birth. I have come to this place only to see Rāvaṇa, the king of the *Rākṣasas*. It was only to meet Rāvaṇa that I have destroyed such a magnificent and beautifully laid up garden. Your powerful *Rākṣasas* went there to fight with me and then I faced them just in order to save my skin. May be a God or an *Asura*, none can by any means whatsoever, bind me with the use of weapons. It is only with the purpose of meeting the king of the *Rākṣasas* that I voluntarily accepted this binding round.

According to the *Adhyātma-Rāmāyaṇa* also, having given the instances of Śrī Rāma's prowess and having tried to bring home many things to Rāvaṇa, Hanumān said:

"O Rāvaṇa! give up the foolish feelings of enmity and serve Śrī Rāma, He loves them who seek refuge in him. Taking the honourable Sītā in front, go to him along with sons and relatives and pay obeisance to him seeking refuge in him. By this way you will not have to fear."

Thus Hanumān told Rāvaṇa many words of counsel beneficial for him but he was extremely annoyed to listen to them. Being much enraged he said to Hanumān:

"O monkey! How do you dare speak in front of me not being afraid at all? You are so mean among the monkeys. I am going to kill you, just now." He insulted Hanumān using many offensive words and ordered the *Rāksasas* to kill him. At once many *Rākṣasas* got up to kill Hanumān. Then Vibhīṣaṇa dissuaded Rāvaṇa from such an act. In the *Rāmacaritamānasa* this has been described in the following words:

"I bow my head before you and beseech you time and again. Please do not kill an envoy. It is against the rules of polity. Your Excellency may order some other punishment." All approved of this piece of advice (V.24.4).

On hearing this Rāvaṇa said:

"A monkey is very fond of his tail. I tell you this secret. Swathe his tail with rags and cloth soaked in oil and then set fire to it. This tailless monkey will go back and then this rogue will bring its

master here. I shall see the prowess of its master, whom it has praised so much" (V. 24,25.1).

According to the *Adhyātma Rāmāyaṇa,* Hanumān then thought that his purpose would be served. The *Rākṣasas* on the other hand being ordered by Rāvaṇa wrapped at once a lot of cloth wet with ghee and oil on the tail of Hanumān and set fire on the far end. They then took him round the city announcing: "This monkey is a thief and therefore it has earned this punishment." Having thus walked for some distance, Haṇumān assumed a very small shape and became free from the bindings. He became as big as a mountain and burnt the whole of Lanka.

He jumped from one house to another and with his burning tail burnt Lanka along with its high attics, arches and mansions. The women of the *Daityas* on that occasion mounted on the roof of the mansions all over crying and lamenting for their sons and husbands.

After this Śrī Hanumān went to Jānakī, bowed down on her feet and asked her to permit him to go back to Śrī Rāma. The mother Sītā said to him: "O Hanumān, having met you I had somewhat forgotten my miseries. Now as you are going away from me, how can I survive without listening to Śrī Rāma's tales?"

Hanumān's reply in this context has been expressed in the *Adhyātma Rāmāyaṇa* in the following words:

"O venerable lady Jānakī ! it is so, and if you please accede to my request, mount my shoulders. I shall take you to Rāma in a moment only."

After Sītā's refusal to this proposal, Hanumān thus says to Sītā in the *Rāmacaritamānasa:*

"O mother ! Then please give me some token for recognition just as Śrī Rāma, the Lord of the Raghu dynasty, had given me for you" (V.27.1).

At this Sītā gave her *Cūdāmaṇi* (i.e., the crest jewel). Hanumān was very much delighted to get it. Sītā also related to him an incident telling how Jayanta in the disguise of a crow hit with his beak on Sītā's foot and how Śrī Rāma was infuriated with him.

Hanumān took Sītā's message, bowed down to her and set out

from Lanka.

While moving forward on his aerial path Śrī Hanumān roared very loudly filling all the directions with sound. Hearing this all the *Vānaras* became eager to see Hanumān. Jambavān felt great delight in his heart. They said: "Hanumān is returning after having completed his work in all respects, otherwise he would not have such a roaring sound."

Along with all other *Vānaras* Śrī Hanumān arrived at Kishkindha. There they taking the permission of Aṅgada, enjoyed the favourite drink of honey in the Madhuvana of Sugrīva with much jubilation. The care-takers of that Madhuvana rushed to Sugrīva and complained. On that occasion Sugrīva told Lakṣmaṇa, "O brother Lakṣmaṇa! I have now not the least doubt that it is Hanumān who has succeeded in seeing Bhagavatī Sītā. Hanumān, the foremost among the *Vānaras*, possesses all the qualities, such as the strength, intelligence, diligence, valour and knowledge of *Śāstras* to carry out the work."

In the *Rāmacaritamānasa* we find Jāmbavān praising the qualities of Śrī Hanumān and concluding with the following words:

"Sir, whatever deeds the son of Pavana has done, cannot be described even with thousand mouths" (V.30.3).

Thereafter, Hanumān bowed down at the feet of *Bhagavān* and Śrī Rāma embraced him. Hanumān said:

"Devī Sītā is physically well observing the most difficult rules of fidelity. I have seen her" Having listened to these nectar-like words of Hanumān, Śrī Rāma and Lakṣmaṇa were extremely delighted. Guessing the idea of *Bhagavān's* mind, Hanumān described with details how he was able to see Jānakī and having told him all the incidents, offered to him the crest-jewel given by Her. Śrī Rāma put that crest-jewel at His heart with great love and looking at it felt the afflictions of separation time and again.

In the *Rāmacaritamānasa* Hanumān has expressed the superb love of Sītā for Rāma in the following words while conveying her message to him:

"Your name is the watch man, meditation on you day and night

acts as a pair of closed doors, the eyes having been fastened on Her own feet, how can the breaths find an exit to go out."

In this context the *Adhyātama Rāmāyaṇa* puts Hanumān's statement in the following words:

While departing I said to mother Sītā, "O Devi ! Please give me some such token of identity with which Śrī Raghunātha may rely upon me." On my saying so, she handed over to me the crest-jewel fixed in the lock of her hair. She told me about the incident which took place in the past at Citrakūṭa in connection with the crow and said with eyes full of tears:

"Tell Śrī Raghunātha about my welfare and tell Lakṣmaṇa on my behalf, O Lakṣmaṇa! The happiness of the family, please forgive me for all those harsh words which I used for you due to ignorance and manage everything in such a way as Śrī Raghunātha may shower mercy upon me."

Receiving this message from her I have returned and while returning I destroyed the beautiful garden of Rāvaṇa and killed also a number of *Rākṣasas* in a moment. I have killed Rāvaṇa's son Akṣakumāra also, talked with Rāvaṇa himself, burnt Lanka completely and returned here without delay.

Having learnt the news of Sītā from Hanumān, Śrī Rāma was very much pleased. He said to Hanumān:

"O Hanumān, the son of Vāyu ! The work that you have done, is difficult even for the gods. I do not know what I should do for you in return. Here I give you all that I have."

Saying thus, Śrī Rāma drew Hanumān and embraced him tightly. Tears of love filled his eyes and he was lost in love.

The strength, valour, skill, courage and pure love of Śrī Hanumān have been beautifully described in this context in all the *Rāmāyaṇas*.

—*Kalyana*

Śrī Hanumān—A Skilled Musician

—Late Sri Hanumanprasad Poddar

In the ancient days there was the hermitage of the great seer Gautama on the peaks of Kailāsa, which is a favourite abode of gods and sages. Once upon a time, Bāṇāsura, the conqueror of the worlds, happened to arrive there along with his family-teacher Śukrācārya, and his ancestor Prahlāda, the illustrious devotee, besides Bali, the great bestower of gifts and Vṛṣaparvā, the king of the *Daityas;* and he began to live there as an honoured guest of the great sage Gautama.

One day Vṛṣaparva having finished the daily purification and bath in the morning, was engaged in the worship of Lord Śiva. Meanwhile a favourite disciple of the great sage Gautama bearing the name Śaṅkarātmā true to the sense and given to wandering like a mad man in the garments of an ascetic, possessing a horrible face, abruptly came and stood between Vṛṣaparvā and the image of Śiva. Vṛṣaparvā was extremely infuriated at this sort of indignant behaviour of that disciple. When he found him to be too arrogant to be restrained by any other means silently he drew his sword and removed his head from the body.

The sage Gautama was very much aggrieved to learn about this incident, since he loved Śaṅkarātmā more than his own self. He considered his life futile in his absence and immolated himself through the powers of *Yoga* in front of Vṛṣaparvā, who looked upon bewildered. Seeing the great sage thus giving up life Śukrācārya too could not help doing away with his own life and likewise Prahlāda and other demons also followed suit. In jiffy there lay a heap of the dead bodies of Śiva's devotees. Seeing this mournful scene Ahalyā, the wife of the sage began to lament in heart-rending voice. The sounds of her lament reached the ears of *Bhagavān* Śiva who is the dispeller of devotee's anxieties, and his

meditation was disturbed. He arrived at the hermitage of *Maharṣi Gautama* with the speed of wind. In a like manner *Bhagavān Viṣṇu* also had rushed in utter flurry having heard the woeful cries of the elephant. How great is the god's love for devotees! Incidentally the revered Brahmā and *Bhagavān Viṣṇu* also were present at Kailāsa at that time. *Bhagavān Saṅkara* brought them also with Himself filled with curiosity as they were.

Having arrived at the hermitage *Bhagavān Śiva* brought life to all of them through his compassionate glance in no time. They stood up and began to praise *Bhagavān Mṛtyuñjaya. Bhagavān Śaṅkara* said to the great sage Gautama—"We are very much pleased with your uncommon zeal and ideal self-sacrifice. Ask for a boon." *Maharṣi* said—"O Lord, you have obliged me for ever by your kind visit. What else can be more desirable than this? I have received everything to-day. Even gods are lavishly praising my fortunes to-day. If, however, you are pleased with me kindly grant this request of mine. I beseech you kindly to accept offerings of food at my place."

Bhagavān is naturally susceptible to emotional attachment. It is his pledge that—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

(*Gītā* IX.26)

"Leaves, flowers, fruits or water whatever is offered to me with love by a selfless devotee, is indeed enjoyed by me by appearing in person."

It was under this impulse of sensitiveness that He had one day eaten the jujube fruits of Śabarī, in His manifestation as Śrī Rāma or had partaken of the parched rice grains of Sudāmā in the form of Śrī Kṛṣṇa. Seeing the unswerving and innocent love of *Maharṣi*, He at once accepted his invitation and caused Brahmā and Viṣṇu also accept the hospitality of *Maharṣi*.

While the preparations of the meals were going on *Bhagavān Śaṅkara* accompained with Śrī Viṣṇu moved into an attractive parlour of the hermitage and stayed there for quite a long time

engaged in endearing talks reclining on a soft bed. After that He went to a beautiful lake of the hermitage and started playing in water. The playful Śaṅkara began to throw on the lotus-like eyes of Viṣṇu, water mingled with the filaments of lotus taking it in the hollow of his hand. *Bhagavān Viṣṇu* could not withstand this onslaught and closed both of his eyes. Meanwhile Śaṅkara got a chance, jumped and mounted on Śrī Viṣṇu's shoulders which were fleshy and shapely like those of a bull, habituated of mounting on the bull as he was.

He sometimes pressed Śrī Viṣṇu per force to make him sink down and then after sometimes brought him upward. When Śaṅkara had thus very much annoyed him, Śrī Viṣṇu too played a trick. He abruptly threw Śiva into water. Śiva, too, while he was down in the water caught hold of both the feet of Śrī Viṣṇu and caused him fall flat. Thus they continued to rout each other playing tricks for quite a long time. The gods were enjoying this game sitting in their aerial cars stationed in the sky. Blessed indeed are those eyes which observed that splendid scene!

By chance Nārada arrived at that place. He was lost in ecstasy to see this wonderful scene and began to sing with the accompaniment of his lute. Listening to this sweet music Śaṅkara came out of the water giving up his aquatic game and clad in wet clothes. He Himself joined in the music of Nārada in perfect harmony with the tunes. On this *Bhagavān Viṣṇu* also could not restrain Himself. Coming out of water he too began to play on Mṛdaṅga. The scene at that time was indeed worth beholding. The exhilarating effect produced at that time can hardly be described by thousands of Śeṣas or by Śāradā herself.

The aged Brahmā also got enraptured with this music. Whatever lacking there was in that unprecedented gathering was removed by the arrival of the renowned musician Śrī Hanumān, the son of Vāyu. No sooner did he start with his charming notes than all present there had to keep quiet. Calmly they were set to listening to Hanumān's music. They were so much absorbed that they even could not think of food. They did not even remember that they were invited to dine at Gautama's hermitage.

When the *Maharṣi* on the other side learnt that the group of the respected guests had not returned from the lake and the time of noon was passing, he rushed to that place and after having humbly besought them all, somehow succeeded with great difficulty in taking them to his place. Food was served without delay and the guests enjoyed it very much. After that the music of Śrī Hanumān was resumed. Śaṅkara was so much lost in listening to the music as he knew nothing about himself. Gradually he placed one of his feet on the palm of Śrī Hanumān and reclined wantonly placing another foot in touch with Hanumān's shoulders, face, throat, chest, the middle of the heart, the belly and the regions of navel. Seeing this playful scene Viṣṇu began to say—

"To-day there is nobody as blessed as Hanumān. Verily Hanumān has to-day effortlessly availed of the unequalled fortune of bearing on all of his limbs the feet which are inaccessible even to the gods, are hard to be realized even through the *Vedas,* are not to be elucidated by the *Upaniṣads;* which are not obtained to be placed on the heart for a moment by *Yogis* even after having undergone for a long time the various austerities, and emaciating their bodies through fasting etc., the feet which are unattainable to the foremost among the great ascetics even after the penances of thousands of years. I, too, have worshipped you with devotion for a thousand years everyday with one thousand lotus flowers, but you never condescended to oblige me with this fortune. It is well-known among the people that Nārāyaṇa is the most favourite person of Śaṅkara and Śaṅkara is the most favourite of Nārāyaṇa, but to-day as I look at Hanumān, I doubt the truth of this conviction and feel somewhat envious of Hanuman."

मया वर्षसहस्रं तु सहस्राब्जैस्तथान्वहम् ।
भक्त्या सम्पूजितोऽपीश पादो नो दर्शितस्त्वया ॥
लोके वादो हि सुमहाञ्शम्भुर्नारायणप्रियः ।
हरिः प्रियस्तथा शम्भोर्न तादृग् भाग्यमस्ति मे ॥

Listening to these words of Viṣṇu, which were filled with love, Śrī Śaṅkara kept on smiling, amused in his heart as he was.

—*Kalyana*

The Dāsya Rati of Śrī Hanumānjī—The Foremost among the Devotees

—*Swami Ramsukhdas*

Through the benevolent and illimitable grace of the Lord, countless *Ṛṣis*, saints, exalted souls and devotees have been taking birth on the Indian soil since times immemorial, Śrī Hanumānjī, the foremost among the devotees, enjoys a pride of place amongst them. Generally people are familiar with the fact that in spite of taking birth in an ordinary species of life such as the *Vānaras* (monkeys), Hanumānji has rendered and is still rendering supreme good to the created beings in general through his ideas, attributes and conduct of life, so that no created being can ever be free from the debt he owes to him on that account. Nobody is capable enough of aptly describing his devotedness to Rāma inspired with a sense of service. Still a humble effort is being made here to throw some light on it.

The true aspect of devotion consists in the total surrender of oneself to God, in serving Him in accordance with His impulse, inspiration and His behests, in entertaining in our heart the idea of affording Him pleasure at all times and in never aspiring for anything from Him. All these qualities are found at the height of their perfection in Śrī Hanumānjī. Knowing all things such as his body, senses, mind, intellect, powers, capabilities and time etc., as divinely vouchsafed to him, he harnesses them to the service of the Lord. The spirit of rendering pleasure to the Lord through his service permeates through the whole of his life.

The spirit of rendering service to the Lord through reverence and devotion is called *Rati* (affectionate devotedness). This *Rati* is conceived to be mainly of four types viz., devotedness to the Lord in analogy with that of the servant to his master, called *Dāsya Rati*, devotedness to the Lord in analogy with that of a friend to

his friend called *Sakhya* devotedness to the Lord in analogy with that of a parent to his or her child called *Vātsalya* and devotedness to the Lord as is evident in conjugal love called *Mādhurya*. Out of these four the devotedness to the Lord in analogy to that of a friend to his friend is better than the devotedness inspired with the sense of service to Him and the devotedness to the Lord in analogy to the sweet love in conjugal life is preferable to that inspired with parental love. The reason is that during their practice the devotee by degrees bocomes more and more forgetful of the divine glory and the hesitant feeling that one is inferior and the other superior is gradually swayed over and the love of God tends to become deeper and deeper. But when anyone of these four types of *Ratis* reaches the culminating point, it encompasses within itself the remaining three types of *Ratis*—for example if *Dāsya Rati* reaches the culmination, it covers the other three types of *Ratis—Sakhya, Vātsalya* and *Mādhurya*. The other three types of *Ratis* should also be conceived of likewise, for God is perfect and so is the love of Him and being a part of His integral Being the embodied soul is also perfect. Imperfection is caused only through worldly contacts, for the world in itself is by all consideration imperfect. In Hanumānjī we find *Dāsya Rati* at its climax consequently he does not lack in the remaining three types of *Ratis*. All the four types of *Ratis—Dāsya, Sakhya, Vātsalya* and *Mādhurya* reach their culmination in him.

(1) Dāsya Rati—

(Devotedness inspired with a sense of service to the Lord).

The devotee practising *Dāsya Rati*, always entertains the thought that God is his master and he is His minion. He (master) is free to act as He likes. He can keep him in any situation He chooses to place him in and extract any sort of work from him for He has complete mastery over him. In this type of *Rati* the devotee does not in the least identify himself with his body, senses, mind, intellect etc. He does nourish the ego that he is His servant. He knows it decisively that he is through divine inspiration and motivation, offering Him only such things as have been provided to him exclusively by Him. The devotees of the sort who entertain

5 Types of Liberation

in their heart the spirit of service to God with undivided mind, are not ready to accept, even if offered by the Lord, the five types of liberation viz., *Sālokya, Sārṣṭi, Sāmīpya, Sārūpya* and *Sāyujya*—

सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥

The devotee is profoundly gratified by the thought that Lord to whom service has been rendered by him has accepted his serivces. None the less he considers himself fortunate, he gets an opportunity to offer his services even to the other devotees of the deity of his choice. The following are the words addressed to Sanaka and others by Hanumānjī—

ऐहिकेषु च कार्येषु महापत्सु च सर्वदा ॥
नैव योज्यो राममन्त्रः केवलं मोक्षसाधकः ।
ऐहिके समनुप्राप्ते मां स्मरेद् रामसेवकम् ॥
यो रामं संस्मरेन्नित्यं भक्त्या मनुपरायणः ।
तस्याहमिष्टसंसिद्ध्यै दीक्षितोऽस्मि मुनीश्वराः ॥
वाञ्छितार्थं प्रदास्यामि भक्तानां राघवस्य तु ।
सर्वथा जागरूकोऽस्मि रामकार्यधुरन्धरः ॥

(*Rāmarahasyopaniṣad* IV.10—13)

"The sacred formula viz., Rāma, ought not be resorted to achieve worldly gains, nay, it should not be used even during the greatest disasters. It is verily the means to achieve salvation only. If some worldly duty crops up or some misery befalls someone, he should remember me—the servant of Rāma, O best of sages, here I stand duly trained in bringing about the total fulfilment of the aspirations of one who devoutly muttering the sacred formula, duly practises the remembrance of Lord Rāma. I shall never fail to provide the desired object to the devotee of Śrī Raghunātha. I have wilfully taken upon my shoulder the duty that verily belongs to Rāma and I am ever conscious of this commitment."

Hanumānjī is so dexterous in rendering service to Rāma that he fulfils His desire before the impulse arises. When Hanumānjī was departing in quest of Sītājī, he was asked only to return with the

news of her welfare. But besides making a search for Sītājī, he also gathered the information as to how the fortresses in Lanka were built, what arrangement were made for the defence of Lanka, how it is guarded by the armies, what the actual strength of the armed forces as well as the vehicles etc., was. In *Aśoka Vāṭikā* when he heard about the dream dreamt by Trijaṭā—

सपनें बानर लंका जारी। जातुधान सेना सब मारी ॥

(*Mānasa* V.11.2)

Hanumānjī took it as the hint from the Lord Himself and when consultations were going on for setting fire to his tail, then this fact was further confirmed—

बचन सुनत कपि मन मुसुकाना। भइ सहाय सारद मैं जाना ॥

(*Mānasa* V.25.3)

Hence Hanumānjī caused a great conflagration in Lanka and to the entire satisfaction of the Lord, hurled Lanka into it and thereby served the Lord's will. Moreover in order to facilitate Rāma's work of conquering Lanka, he not only set Lanka on fire but also set fire to the war materials, levelled the trenches, pulled down the ramparts round the forts and destroyed one fourth of the demon's army (*Rāmāyaṇa Yuddha.* 3). In order that the demons might not multiply in future, he also made the foetuses of the female demons run down, through his terrible outbursts.

चलत महाधुनि गर्जेसि भारी। गर्भ स्त्रवहिं सुनि निसिचर नारी ॥

(*Mānasa* V.28.1)

For God had incarnated Himself to destroy the evil doers—**'विनाशाय च दुष्कृताम्'** (*Gītā* IV.8) and Hanumānjī had only to comply with the behest of the Lord—**'राम काज लगि तव अवतारा'** (*Mānasa* IV.30.3).

(2) Sakhya Rati—

(Devotedness to God in analogy to that of a friend to his friend)

In *Sakhya Rati* the devotee entertains thoughts such as God is friendly disposed to me and I am a friend to God. He is dear to me and I am dear to Him. He has full authority over me and so have I.

Hence I abide by His ordinances and He should conform to mine. In *Dāsya Rati* the servant of God is always susceptible to the thought lest God should take exception to his conduct or he should inadvertently commit some mistake in His presence. But in *Sakhya Rati* there is no room for such hesitant feelings for in this type of *Rati* the devotee is on equal footing with the Lord.

On account of entertaining friendly feelings for Hanumānjī, Lord Rāma often seeks opinion of Hanumānjī. When Vibhīṣaṇa comes upto Śrī Rāma for shelter, the Lord under this context addresses the following words to Śrī Hanumānjī and others—

सुहृदामर्थकृच्छ्रेषु युक्तं बुद्धिमता सदा ।
समर्थेनोपसंदेष्टुं शाश्वतीं भूतिमिच्छता ॥

(*Vālmīki* VI.17.33)

"A person, endowed with intelligence and capabilities, who is desirous of enduring progress of his friend should in a state of vacillation, invariably offer his advice as to what should be done and what should not be done."

After Aṅgada, Jāmbavān and others had their say, Hanumānjī asserts thus—

न वादान्नापि संघर्षान्नाधिक्यान्न च कामतः ।
वक्ष्यामि वचनं राजन् यथार्थं राम गौरवात् ॥

(*Vālmīki* VI.17.52)

"Rāma, Your majesty, whatever I am going to say is neither motivated by some implicit desire nor out of arrogance of intellectual superiority nor for the sake of envy, nor for arguments I do so. I shall state only what deems proper to me keeping in view the importance of the work."

Then Hanumānjī proceeds to offer his opinion that to him it appears proper to grant shelter to Vibhīṣaṇa. Finding an echo of His own opinion in the opinion expressed by Hanumānjī the Lord gladly accepts Hanumānjī's suggestion.

(3). Vātsalya Rati—

(Devotedness to the Lord in analogy to that of parents to his/her child).

The devotee having *Vātsalya Rati* entertains the thought that he is either father, mother or the preceptor to the Lord and considers Him as if He were either his son or disciple and as such he has to bring Him up and take care of Him.

Hanumānjī feels it intolerable that Lord Rāma should drag Himself on foot so he takes up his boy into his lap and moves much in the same fashion as a father does in case of his son. Likewise no sooner does Rāma intend to have an access to a certain place than Hanumānjī proceeds in that very direction seating Him on his back—

लिए दुऔ जन पीठि चढ़ाई।

(*Mānasa* IV.4.3)

पृष्ठमारोप्य तौ वीरौ जगाम कपिकुञ्जरः ॥

(*Vālmīki* IV.4.34)

(4) Mādhurya Rati—

(Devotedness to God in analogy to that displayed in conjugal love).

The devotee having *Mādhurya Rati* is by far oblivious of the glory of the Lord so in this type of *Rati* the devotee feels oneness (intimate familiarity) with the Lord. The sentiments of conjugal love exist only in mutual relationships of husband and wife—such a supposition is not sound. The term *Mādhurya* is synonymous with sweetness and this sweetness is developed by establishing oneness with the Lord. The greater the identical feeling, the greater is the sweetness. So in case anyone of the three types of motives namely *Dāsya, Sakhya* and *Vātsalya* attains perfection, sweetness is never lacking there for every motive for devotion does imbibe the sweet sentiments of conjugal love.

There are two types of *Mādhurya Rati*—one involving devotedness to one's own wife and the other involving devotedness to others' wives. The devotee having *Swakīyā Mādhurya Rati* shares the same sentiments as is evident in mutual relationship between husband and wife. The wife faithfully devoted to her husband forsaking her mother, father, brothers and family etc., dedicates herself to the service of her husband. Besides this, she gives up her clan *(Gotra)* and adopts the clan of

her husband, having surrendered her body, mind, money strength, and intelligence etc. She surrenders herself exclusively to her husband. She simultaneously entertains at her heart all the sentiments of servant, friend, parent and wife—like a maid-servant she serves her husband, like a friend she offers him good counsel, like a mother she nurses her husband by food and clothing and thus looks after his happiness and comfort.

In *Parakīyā Mādhurya Rati* one entertains at one's heart love sentiments for a woman other than one's own wife or for a man (other than one's husband). Though from worldly consideration such relationships being immoral act, cause extreme degradation, still from metaphysical point of view such sentimetns as exist in these relationships bring about a great progress. Though a wife renders her best services to her husband yet she arrogates herself with the expectation that her husband will provide her with bread, clothing, dwelling etc., and the other necessities of life and make proper arrangements for the upbringing, education and marriage etc., of the children. But in *Parakīyā Rati* the devotee entertains no other thought except providing the greatest happiness to the object of his love i.e. God. In *Parakīyā Bhāva* (the sentiments one has for a woman or man other than one's own wife or husband) the devotee entertains no selfish end or desire other than affording pleasure to the deity of one's own choice. In this type of *Rati* there is even greater opportunity for reflection on the object of one's love and one entertains keener desire for the realization of one's beloved. In *Svakīyā Bhāva* (in analogy to sentiments one has for one's wife or husband) one may on account of living constantly in contact with each other, tend to develop a sort of fault finding vision but in *Parakīyā Bhāva* there is no trace of fault finding vision. Though *Parakīyā Bhāva* in worldly consideration does not preclude the desire for personal happiness yet the *Parakīyā Bhāva* of the spiritual realm scrupulously washes away the desire for personal happiness. In that type of devotedness the devotee cherishes the only desire that he should afford the greatest pleasure to the object of his love at all cost. His ego stands merged in the Divine Being Himself.

The sentiments cherished by Hanumānjī transcend both the *Svakīyā* and *Parakīyā Rati*. He has willingly adopted the form of a monkey so that he may not be obliged to pray for anything either from the deity of his choice or some other deity. He does not stand in need of either bread or clothing or dwelling nor does he aspire for honour and praise etc. A monkey spends his life by eating leaves and fruit available in the forest and by living on the branches of trees. In *Parakīyā Bhāva* of worldly consideration one does not, however, lose one's contact with one's parents, brothers, sisters and others as well but Hanumānjī has contact with no one else other than Śrī Rāma. Thus the *Dāsya, Sakhya, Vātsalya* and *Mādhurya* sentiments of Hanumānjī towards Lord Rāma is extraordinary.

Looking at the row of Sāla and Tamāla trees Hanumānjī, the son of Añjanā waving his tail high up in the sky crossed the ocean without any effort.

—*Hanumannāṭaka*

I am subtler than subtlest and also bigger than the biggest. This wonderful world of name and form is nothing but My manifestation. I am the most ancient and the Eternal Being. Also I am the most effulgent and merciful Lord. Though I am without hands and feet, yet my power is unlimited. I see without eyes and hear without ears. Though I appear in different names and forms, I am not limited to them. There is none who can fathom Me. I am the Eternal Consciousness, knowable through the *Vedas*. The knowledge of *Vedānta* originated from Me and I am the sole knower of *Vedas*. I am above virtue and sins. I am free from the bondage of birth and death. Body, mind or intellect cannot limit Me. My pure and sublime Self is not constituted of earth, water, fire, air and ether. I am the Absolute Supreme Law.

—*Swami Rama Tirtha*

Brahman
4 orders –
5 Abodes

For devotees of Shri Ram, Hanumanji is greatest support, protector, envoy

Śrī Hanumān—The Living Form of Śrī Rāma's Devotion

—Late Swami Sri Karpatriji

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।
वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

The incarnation of the Supreme and Absolute *Brahma* is described in the scriptures not only as *Caturvyūha*, i.e., possessed of four orders, but also as *Pañcāyatana*, or in the form of five abodes. Wherever the one single form of *Brahma* came to be manifested as divided into four forms, Śrī Hanumān too is the integral part of that family. In the universe of that time there happened to be only two bees as it were naturally drunken with the superbly divine fragrance of Śrī Rāma's feet which are like lotuses blooming in wonderful, extramundane and divine sea of nectar-like Bliss. Of them the one was Śrī Bharata and the other was Śrī Hanumān. It was for this reason that, to quote the words of Gosvāmī Tulasīdāsa, Śrī Rāma said to Hanumān—"You are twice as dear to me as Lakṣmaṇa" (*Mānasa* IV.2.3). "You are a brother to me as dear as Bharata" (*Hanumān Cālīsā*).

For the devotees of Śrī Rāma, Śrī Hanumān is the greatest support, protector and envoy in their meeting with Śrī Rāma. The devotee of Śrī Rāma receives natural love, shelter and affectionate succour from Śrī Hanumān. There was nothing impossible for *Mahāvīra* Hanumān not only in his words but also in his actual life. The uncommon humility of Śrī Hanumān is expressed in these words—

"A *Śākhāmṛga*, i.e., monkey can possess the strength for only jumping from one branch to another. That I crossed the ocean is only through your prowess, O Lord" (*Hanumannāṭaka* VI.44).

"The utmost power of a *Śākhāmṛga* or monkey is this that it can jump from one branch to another" (*Mānasa* V.33.3-1/2).

But in fact he possesses the power to make possible what is impossible not only in his life but also through his kind glances. The following words of Jāmbavān, the lord of bears, are testimony—

"What impossible work is in this world that can not be executed by you, Dear" (*Mānasa* IV. 29-1/2).

Bringing back life to a dead body is quite a trifling job for Śrī Hanumān. It is Śrī Hanumān who is the cause in saving Lakṣmaṇa's life and thereby is instrumental in the safety of Śrī Rāma. Śrī Rāma himself is not contented while praising him generously in the presence of the sage Agastya—

"Valour, skill, strength, patience, scholarship, the knowledge of ethics, prowess and majesty—all these qualities have found their abode in Hanumān."

For all the people of the world the ocean is like ocean itself and thus it is matchless, but the same ocean is extremely insignificant just like the water lodged in the mark of cow's footstep on soil. For all the gods, demons and men, the *Rākṣasaṣ* are monstrous in shape, dreadful in deeds and horrible to look at; but they are mere mosquitoes for Hanumānjī. He says—

"Even being surrounded all over by the armies of the *Rākṣasas* I can crush them thoroughly and can kill thousands of them at my sweet will. Alone I am sufficient for all of them in the battle." On the event of the burning of Lanka, Rāvaṇa himself conjects variously—

"He may be Mahendra, the lord of gods and the wielder of thunderbolt. He may be Yama, or Varuṇa or Vāyu himself or else the Saṁvartāgni appearing to turn the entire universe into ashes. He may be Sūrya, Kubera or Moon or else he may be *Kāla* himself appearing in order to annihilate the universe. But he is definitely not a monkey."

Thus Śrī Hanumān is the precious gem in the matchless and great string of Śrī Rāma's deeds. On account of having expanded *Raṁ* (र) the seed of Agni and thereby having brought to ashes the armies of *Rākṣasas* fighting against Śrī Rāma, as well as the golden city of Lanka and on account of having delivered the devotees of Śrī Rāma from the sufferings, sorrows, helplessness

and poverty, agonies, diseases and tribulations and also on account of having dispelled the darkness of their ignorance with the fire of knowledge, Śrī Hanumān is the symbol of the 'Ra' *Bīja* of Śrī Rāma's name. The substance of his devotion, prowess and uniqueness has been embedded as a superb and matchless gem in the grand string of the *Rāmāyaṇa*—

"I bow down thousand times to Śrī Hanumān, who crossed over the ocean just as water lodged in cow's foot-mark, crushed the *Rākṣasas* as if they were mosquitoes, and who is the lustrous gem in the grand string of pearls collected from the heavenly Gaṅgā in the form of nectar flowing from Śrī Rāma, the fruit of Supreme Bliss, the moon of Ayodhya, the one who increases the happiness of Kausalyā and who is the son of Daśaratha.

—*Kalyana*

So long as Śrī Rāma—who knew what is right and brought happiness to all created beings—reigned as king, time was like *Kṛtayuga (Satyayuga,* the first *Yuga)* though (actually) *Tretā* (the second *Yuga*) prevailed. Forests, rivers, mountains, *Varṣas* (subdivisions of a *Dwīpa*), *Dwīpas* (principal divisions of the globe) and oceans, all yielded the desired objects of the people, O chief of the Bharatas! While Śrī Rāma—who is the same as Lord Viṣṇu—ruled as king, mental and bodily ailments, old age, self-disparagement, sorrow, grief, fear and fatigue were non-existent. Nay, death too did not overtake the unwilling. (Strictly) observing the vow of having (only) one wife (throughout His life) and conducting Himself like a sage even though a king, the pious Lord Himself (scrupulously) performed his household duties (just) in order to give a lesson (to the world). By her affection, obedience, amiable disposition, intelligence and bashfulness, Sītā, who was not only virtuous but meek through humility and knew His intention, captivated the mind of Her (divine) spouse.

(*Bhāgavata* IX. 10.52—56)

Śrī Hanumān and Lord Kṛṣṇa

—R. Venkata Ratnam

Hanumānjī is possibly the most renowned among all the devotees portrayed in our *Itihāsas* and *Purāṇas;* lores and legends. By dint of devotion, He has attained Himself the supreme status namely oneness with God. He is to-day one among the various gods worshipped in Hindu pantheon with verve and warmth. Perhaps Hanumān represents concrete instance where a devotee could himself attain Godhead !

On the other hand, Lord Kṛṣṇa is one among the ten *Avatāras* of Śrī Viṣṇu, verily the most popular incarnation matched by only *Rāmāvatāra.*

Between Hanumān and Śrī Kṛṣṇa we can observe certain striking commonalities.

1. Under the same tree—

Hanumān resides at the root of *Pārijata* tree. An old *Śloka* describes Him this way.

आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम् ।
पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनम् ॥

The verse indicates the *Pārijāta* tree as the abode of Āñjaneya. Devotees picking or plucking *Pārijāta* flowers of *Pūjā,* chant these lines in the mornings, going around the sacred tree. Equally well-known is the other verse on Śrī Kṛṣṇa, wherein again the same tree makes its appearance.

छायायां पारिजातस्य हेमसिंहासनोपरि ।
आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ॥
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कितवक्षसम् ।
रुक्मिणीसत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

Here the *Śloka* gives us a picture of the entire scene where Śrī Kṛṣṇa is seated on a golden throne along with His two wives, under the shade of the divine *Pārijāta* tree.

For us, the tree is sanctified by the presence of both Lord Kṛṣṇa and Hanumānjī. Really a divine and sacred tree.

2. Acted as envoys—

For the sake of *Pāṇḍavas,* Lord Kṛṣṇa went all the way to the court of *Kauravas* and pleaded with Duryodhana to render justice to the five brothers. Śrī Kṛṣṇa's mission proved a failure in the normal sense (though the very outcome of the Lord's mission was determined by His own will, so that the wicked could be punished at the great war).

Hanumān too was given a similar assignment. He went to Rāvaṇa's court and tried to convince the wicked emperor that he should return Sītā Devī to Lord Rāma and save himself and his kingdom. But here again, Hanumān's words fell on a deaf ear.

The striking similarity in both the episodes is the total failure (in spite of the presence of same elements like Vidura and Vibhīṣaṇa in the respective courts) of the emissaries owing to divine will. Peace proposals put forth by the best of the brains were turned down leading to inevitable annihilation of the wicked at the end of the great war that followed.

3. Viśvarūpa—

Lord Kṛṣṇa took the cosmic form in *Kuruksetra* battle-field in the midst of His *Gītā*-exposition to open the eyes of Arjuna. Another instance was when He went to *Kauravās'* court on His peace-mission. The wicked Duryodhana not only turned down the envoy's proposal, but had the audacity to try to tie Him with rope as a prisoner. Then Śrī Kṛṣṇa, all of a sudden, grew up in size skyhigh bewildering the entire audience who watched with awe and surprise, the divine sight.

Similarly Hanumān also took up *Viśvarūpa* in the presence of Sītā Devī to show his divine prowess to instil confidence in the grief-stricken mother's heart. She had totally collapsed at the tormenting words of the evil-king Rāvaṇa and had decided to commit suicide, having lost all hopes of Śrī Rāma taking her back. Māruti's display of his divine form was an exercise in confidence-building.

4. Uprooting the Hill—

Mīrā always called Śrī Kṛṣṇa as Giridhārī. The term reminds us of the Govardhana-episode in Śrī Kṛṣṇa's life. When Indra sent torrential rain for a few days at a stretch to make the people suffer and understand his power to do havoc to one and all, Lord Kṛṣṇa took up the nearby Govardhana hill over his head by His little finger keeping the entire populace and the cattle under his fostering and benign care so that not a drop of water would fall on any of them.

This incident is matched by Hanumān's uprooting of *Sañjīva Parvata* in the midst of the great war to restore Lakṣmaṇa to life. Even Lord Rāma felt helpless when His brother fell unconscious in the battle-field. The resourceful devotee shot into sky, went northward to far-off Himālayas, got at the particular mound rich in the required herb and landed at the war front with the prescribed drug to instil life into the wounded and the unconscious warriors.

5. Gītā—

At the Kurukṣetra field, Śrī Kṛṣṇa gave out His supreme message to the grief-stricken Arjuna, who sat down leaving away his divine bow and arrow on seeing his own kinsmen, relatives and teachers arrayed against him for a deadly fight.

Whether Arjuna carefully listened to the Call Divine of *Gītā* at the moment or not, there was present at the same time at the same place one other earnest soul heeding to the Lord's address. That was Āñjaneya himself, seated on the flag atop Arjuna's chariot.

Yes, Arjuna is known as *Kapidhvaja* (कपिध्वज), having Hanumān on his flag. The silent and wise devotee heard with rapt attention and earnest interest the entire divine song *Bhagavadgītā* from the Lord's mouth.

This idea is put forth by Śrī Tyāgarāja, the renowned Telugu savant and saint of Tamilnadu in his song *Gītārtham* —wherein the great devotee of Lord Rāma, namely Śrī Tyāgarāja, says that *Gītā's* meaning is best grasped only by Hanumān having heard Śrī Kṛṣṇa at first hand.

6. Able bodied brother—

Hanumān is the son of Vāyu. So was *Mahābhārata's* Bhīma. Both are *Vāyu-Kumāras*. Hence Bhīma was Hanumān's brother. Bhīma's physical strength and size are well known.

Lord Kṛṣṇa's brother is also known for his physical prowess and gigantic size. He is called Balarāma (बलराम), because of his strength only.

This again is a common feature between the two.

7. The rest—

Śrī Kṛṣṇa, the supreme repository of all divine knowledge, is referred as 'योगेश्वरः कृष्णः'. He is the fountain-head of all wisdom and knowledge. Every little piece of wisdom sprouts forth only from Him.

Hanumān is always regarded as *Jitendriya,* one who has conquered all the senses. He has kept under strict control all the organs, desires and perceptions. He is the supreme *Brahmacārī.* We pray to Him in the words—

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥

Here again the common binding factor is the supreme wisdom.

Whatever be the commonalities between Śrī Kṛṣṇa and Hanumānjī explicitly, it is surprising that devotees do perceive some inherent commonness implicit in both the deities as is observed here—

Only Lord Kṛṣṇa lived among cow-herds and He used to steal butter from every house in the neighbourhood and shared the booty with His friends—both human and others like cows and birds. Hanumān has no particular episode connecting him with butter. But we see in every Hanumān-temple the body of the *Rāma-Bhakta* invariably coaked with butter all over in every part of the country. Do people unconsciously perceive Śrī Kṛṣṇa perhaps in Hanumānjī ?

Hanumān in Parāśara Saṁhitā

—*Dr. V. V. B. Rama Rao*

हनुमान् कल्पवृक्षो मे हनुमान् मम कामधुक्।
चिन्तामणिस्तु हनुमान् को विचारः कुतो भयम्॥

Saṁhitās are the source scriptures which have in them the prayers to gods, the rituals and other activities to propitiate divine grace and metaphysical insight. *Saṁhitā* is that part of the *Veda* which inheres in it the *Mantra* incantation-part, set to *chandas* (metre). These are visualized by great seers and sages who have been blessed by the divine for their sublime thoughts.

Paila, the son of Pīla, was the first to have studied *Ṛgveda* under sage Vedavyāsa. Paila initiated and taught Indrapramati and Bāṣkala the intricacies of *Ṛgveda*. Parāśara was the disciple of Bāṣkala. He learnt *Ṛgveda* from Bāṣkala and in his turn taught it to his own disciples. This Parāśara is different from Parāśara, the son of Śakti and the grandson of Vasiṣṭha. *Parāśara Saṁhitā* appears to have been specialized by devotees and *Sādhakas* of Hanumān. It extends to one hundred and fifty *Paṭalas*.

Just as the holy *Rāmāyaṇa* is the summum bonum of Śrī Rāma's glory and *Śrīmadbhāgavata*, of the exploits and achievements of Śrī Kṛṣṇa, *Parāśara Saṁhitā* is the effulgent source of the sublimity of Hanumān. *Hanumattattva* is brought out in this scripture. Sage Parāśara teaches thus to Maitreyī. Its authenticity is unquestionable. It has been proved that the composer-poet of South India, Annamācārya, drew heavily from *Parāśara Saṁhitā* for his compositions on Hanumān. But for the discovery of this *Saṁhitā*, the beginning of Hanumān's glory would have been ascribed just to the *Rāmāyana*. *Vānara* Āñjaneya is but the ninth incarnation of Hanumān.

Parāśara Saṁhitā has in it besides Hanumān's grand story and

Hanuman - 9 incarnation

his *avatāras,* the *mantras,* the rituals and the practices laid down for the *Sādhakas* and many glorious descriptions of the Svāmī. Thanks to the authenticity of this, many a controversy has been resolved. For example, *Parāśara Saṁhitā* makes it unequivocally clear that Hanumān was born on the tenth day after the full moon day of *Vaiśākha,* on Saturday, under the star *Pūrvābhādra,* in *Vaidhṛti Yoga* in *Karka Lagna,* in the afternoon.

Almighty assumes an incarnation for protecting the pious and punishing the evil. Hanumān, we learn from the *Parāśara Saṁhitā,* has taken nine incarnations. Dr. Annadanam Chidambara Śāstrī of Andhra Pradesh has brought out *Parāśara Saṁhitā— Śrī Āñjaneya Caritra.* Thirteen volumes of the fifteen planned ones have so far been published.He has also written Śrī *Hanumat Navāvatāra Caritra.*

The first of the nine incarnations is that of *Prasannāñjaneya.* The second is Vīrāñjaneya. Both are familiar even to the lay. The third is Viṁśatibhujāñjaneya. In this *Avatāra* Hanumān has twenty weapons on his twenty hands. The fourth incarnation is Pañcamukhāñjaneya. For this *Mūrti* there are five faces, four on the four sides and the fifth *Ūrdhva Mukha.* The fifth incarnation is the one with eighteen hands. The sixth is that of Suvarcalāpati. Suvarcalā is the daughter of Sūrya. Though known as a *Brahmacārī,* Hanumān is a *Gṛhastha.* Vālmīki appears to be rather hesitant and taciturn about this but *Parāśara Saṁhitā* described this in detail. *Khagendra Saṁhitā, Śaunaka Saṁhitā and Sudarśana Saṁhitā* also mentioned Hanumān's marriage. But *Parāśara Samihitā* alone bears exhaustive testimony to this. Even as a widely known *Mantraśāstra,* sage Parāśara conveyed this in *Ṣoḍaśākṣarī, Dvādaśākṣarī,* and *Upāsakas* of Hanumān have been benefitted by this.

Among the many auspicious days associated with Hanumān as *Hanumat Parva Divasa,* Śrī Suvarcalā-Hanumān wedding is averred as performed on the tenth day before the full moon day in *Jyeṣṭha* month. The seventh incarnation is the four-shouldered Hanumān. The eighth is the fierce-looking form bearing thirty-

Hanumans wedding

two weapons with thirty-two shoulders. The form *(Mūrti)* is the patron deity of *Huṅkāra* Hanumat *Mantra*. The ninth is the monkey-form Āñjaneya who has been Śrī Rāma's emissary to Devī Sītā.

The sixtieth *Paṭala* gives us in detail as to which incarnation has been assumed on which occasion in the right order. Sage Parāśara said that there were eleven *Pīṭhas* (seats) of Hanumān—Kundina Nagara, Śrī Bhadram, Kuśa Tarpaṇam, Pampā Tīram, Candra Koṇam, Kambhojam, Gandhamādanam, Brahmāvartapuram, Naimiṣārañyam, Sundaranagaram and Śrī Hanumatpuram. Various *Upāsakas* meditated and did *Tapas* to get *Hanumat Sākṣātkāra*. These were eleven in number and they came to be known as *Hanumatpīṭhas*. Each of these places has a legend of its own.

There are a thousand names for Śrī Hanumān and the justification for each has been explained in *Parāśara Saṁhitā*. Hanumān is the *Bhaviṣyadbrahmā*— the future lord of creation. *Oṁ Bhaviṣyaccaturānanāya Namaḥ*—is one of the hundred and eight appellations. This was not suggested anywhere in the *Rāmāyaṇa*. The 46th *Paṭala* of *Parāśara Saṁhitā* elaborates this *Nāma*. Hanumān visits *Brahma-Loka* for Śrī Rāma's *Mudrikā* and there shows his *Viśvarūpa* and fulfils the desire of Śrī Rāma. He obtains the boon to be the future creator. This is the boon of Brahmā Himself.

In *Tretāyuga* the city called Candrakoṇa was ruled by a king called Vijaya. It had been his ambition to go on a series of conquests and he set about on his *Jaitrayātrā*. Frist he went to the hermitage of sage Garga and prostrating before the sage told him what his ambition was. He was given the *Aṣṭākṣarī* Hanuman-mantra. The devout repetition of the incantation yielded him the blessing of *Hanumatsākṣātkāra*. He was told that his desire would be fulfilled in his next birth by his boon. Vijay was born as Arjuna in *Dvāpara*. In that birth he pooh-poohed the bridge constructed by Śrī Rāma and was challenged by Hanumān. Arjuna, was defeated but with the help of Lord Kṛṣṇa and the boon already given by the sage, with Hanumān on his standard he could win

over everyone. *Parāśara Saṁhitā* explains how it came to be that Hanumān was on the flag of Arjuna's chariot.

Śārdātilaka, Prapañcasāra and *Tantrasāra* deal with the incantatory details for the propitiation of Hanumān to some extent but it is *Parāśara Saṁhitā* that gives the complete details, the *Mantras,* the rituals associated with the performance of *Sādhanā.* This *Saṁhitā* enumerates and explains the incantatory compositions like *Hanumatpañcadaśākṣarī, Ṣoḍaśākṣarī Aṣṭādaśākṣarī* with *nyāsa* and the practices that should go along with those. It also has in it the *Tantra* part with the various *Niyamas* (conditions). The legends regarding the killings of demons like Triśūlaroma, Raktaroma and Myrāvaṇa (Mairāvaṇa) stand testimony to Hanumān's exploits in killing the evil and wicked ones. His extending a helping hand and protecting the good are revealed in his protecting Dhwajadatta, Mainda, Kapila and Kaśyapa.

The thirteenth day before the full moon day in *Mārgaśīrṣa* is the day to perform *Hanumadvrata.* We see that this is performed both individually and in groups. Worshippers wear the sacred band of threads on the wrist. *Parāśara Saṁhitā* is the source of this religious observance. It states that Hanumān lives in a banana grove near the river Pampā and the mountain Gandhamādana. It states that camel is Hanumān's *Vāhana* and that Sūrya is his preceptor. Hanumān was born with a sacred thread of gold and he is known as boy bachelor—*Bālabrahmacārī.* Sage Parāśara also gave us the songs in his praise, the meanings and the efficacy of the *Mantras* and the ritual prescribed to be performed to propitiate Hanumān. He explains these to Maitreya.

Hanumān is a unique deity. For the Shaivites he is adorable for he has *Īśavrāṁśa.* For the Vaishnavites he is equally adorable for he is the most devoted servant of the Lord. Hanumān is accessible to all and adored by all. That he could be propitiated and prayed for by all irrespective of caste, has been amply proved in the legend of Gala, the bird catcher. What are needed are only faith and unswerving devotion.

Parāśara Saṁhitā shows us Hanumān in all his macro and micro

glories. Hanumān could be so small as the tip of a grain of *Nīvāra Dhānya*—a kind of paddy grain and so big that even Bhīma would swoon seeing his amplitude. Hanumān is like the all-giving and wish-fulfilling miracles like Kalpataru, Kāmadhenu and Cintāmaṇi. Adducing evidence to this sage Parāśara asks—"Why worry and fear for the worlds?" Hanumān is the dispeller of all fear and the giver of all that his devotee prays for.

Perceiving the monkey force, which was many lakhs strong despondent, Jāmbavān presently spoke to Hanumān as follows—"Sitting quietly apart, O hero of the *Vānara* kingdom, O jewel among those well-versed in all the scriptures, why don't you speak, O Hanumān! Indeed you are a compeer, O Hanumān, of Sugrīva, the ruler of (all) monkeys, nay, even of Śrī Rāma and Lakṣmaṇa in point of valour and might. You are as widely known as Garuḍa, son of Ariṣṭanemi (sage Kaśyapa) through Vinatā, and the foremost of all winged creatures, who is possessed of extraordinary strength.

—*Vālmīkīya Rāmāyaṇa* (IV.66.1—4)

It is through the grace of God alone that one gets the opportunity of coming in contact with and serving a great Soul. Although each of us enjoys the infinite grace of God equally, we do not recognize this fact due to our ignorance and are lost in the enjoyments of the world. That is why we fail to derive full benefit from that grace. Even though the philosopher's stone may be lying in a poor man's hut, he suffers all the pangs of poverty because he is ignorant of the virtues, efficacy and secret of that stone. Similarly we lead a life of sorrow because of our ignorance of God and His mystery, glory, real nature and virtues.

—*Jayadayal Goyandka*

Jñānī Śrī Hanumānjī

—R. P. Dwivedi

One of the most prominent aspects of the Śrī *Rāma Bhakta* Hanumānjī's illustrious character is his supreme wisdom. Even though his surpassing physical prowess has been underscored in all popular scriptures and hymns, less attention has, however, been paid to his genius par-excellence in tackling the most formidable and complicated situations that confronted his master, Lord Rāma. His massive intellect in solving various intricate problems concerning his monkey-king Sugrīva also prove that he is undoubtedly matchless in wisdom, which is a better part of valour.

The aim of this short article is to highlight the intellectual calibre and attainments of Śrī Hanumānjī. To begin with, let us take up a few instances to prove our point. Mahātmā Tulasīdāsa in his immortal epic Śrī Rāmacaritamānasa, eulogised Śrī Hanumānjī's wisdom by describing him as 'विशुद्ध विज्ञानौ' of purest and supreme wisdom.

सीतारामगुणग्रामपुण्यारण्यविहारिणौ ।
वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ ॥

(*Bālakāṇḍa*)

"I pay homage to the king of poets, Vālmīki and the chief of monkey Lord Hanumān, of pure intelligence, both of whom sport in the holy woods of glories of Sītā and Rāma."

महाबीर बिनवउँ हनुमाना । राम जासु जस आप बखाना ॥

(*Bālakāṇḍa* 17.10)

At another place Śrī Tulasīdāsa says—"I bow to the mighty warrior Hanumān, whose glory has been sung by Lord Rāma Himself."

प्रनवउँ पवनकुमार खल बन पावक ग्यानघन ।
जासु हृदय आगार बसहिं राम सर चाप धर ॥

(*Bālakāṇḍa* 17)

"Yea, I revere the son of the wind, of profound intelligence, a fire to the forest of evil-doers, in whose heart Lord Rāma, equipped with bows and arrows, always resides."

Yet, elsewhere Mahātmā Tulasīdāsa describes him as 'ज्ञानिनामग्रगण्यम्' the first and foremost among the wise (gods). In a hymn to Hanumānjī, Tulasīdāsa says in the *(Sundarakāṇḍa 3)*—

अतुलितबलधामं हेमशैलाभदेहं दनुजवनकृशानुं ज्ञानिनामग्रगण्यम्।
सकलगुणनिधानं वानराणामधीशं रघुपतिप्रियभक्तं वातजातं नमामि ॥

"I bow to the son of the wind-God, the beloved devotee of Śrī Rāma (the Lord of the Raghus), the chief of the monkeys, the repository of all virtues, the foremost among the wise, a fire to consume the forest of the demon race, possessing a body shining as a mountain of gold and a home of immeasurable strength."

Ṛṣi Budha Kauśika, in his famous *Rāmarakṣāstotra* praises Śrī Hanumānjī as 'बुद्धिमतां वरिष्ठम्' the wisest among the wise. He says—

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम्।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥

(33)

"I surrender myself to Śrī Hanumānjī, who is the emissary of Lord Rāma; born of wind-god, the chief among the herd of monkeys, fast like the mind (wish), having the force of wind; controller of all senses (of perception and action) and above all, who is the wisest among the wise."

In the opening lines of *Śrī Hanumān Cālīsā*, Mahātmā Tulasīdāsa invokes the grace of Śrī Hanumānjī by addressing him as the repository of knowledge; says he—'जय हनुमान ज्ञान गुन सागर। जय कपीस तिहुँ लोक उजागर ॥' (Glory to you, O Śrī Hanumān, ocean of all knowledge and virtues). He further praises him by saying—'विद्यावान गुनी अति चातुर। राम काज करिबे को आतुर ॥' (learned, accomplished and exceedingly wise, ever eager to carry out Lord Rāma's behests).

Let me cite a few instances to prove that Śrī Hanumānjī was an exceptionally precocious child; very inquisitive and eager to learn. As a child, when he was sent to the Sun-god to receive education, the latter told him that in order to impart education he would like his disciple to be sitting face to face before him, which was rather impossible because the sun was constantly moving across

the sky with a terrific speed. At this, Śrī Hanumān was not at all dispirited. He readily agreed to face his teacher Sungod all the time even as the latter traversed his heavenly course.

Sitting opposite to Sungod, Śrī Hanumānjī rotated on his hind legs with the Sun's speed and thus remained sitting and moving in this position. The Sungod kept his promise and taught him all that he himself knew. In this process Śrī Hanumānjī learnt all the *Vidyās* (branches of knowledge) from the Sungod and became an expert in all learning as his teacher Sungod himself was. To quote from *Hanumān Bāhuka*—

पाछिले पगनि गम गगन मगन-मन, क्रमको न भ्रम, कपि बालक-बिहार सो ।।
कौतुक बिलोकि लोकपाल हरि हर बिधि, लोचननि चकाचौंधी चित्तनि खभार सो ।
बल कैधौं बीररस, धीरज कै, साहस कै, तुलसी सरीर धरे सबनिको सार सो ।।

× × × ×

कह्यो द्रोन भीषम समीरसुत महाबीर, बीर-रस-बारि-निधि जाको बल जल भो ।।

× × × ×

भीषम कहत मेरे अनुमान हनुमान-सारिखो त्रिकाल न त्रिलोक महाबल भो ।।

(4,5,7)

Such a miraculous feat of Śrī Hanumānjī made gods like Brahmā, Visnu and Maheśa wonder-struck. Since they could not find any reasonable explanation for this act, they were actually dazed and astonished. Śrī Hanumānjī was an erudite scholar of all the *Vedas*, *Śāstras* and scriptures and was an authority on grammar, dramatics, poetry, music, astrology etc. He had acquired complete mastery not only over the *Vedas*, *Vedānta* and *Vedāngas* but also over various other branches of knowledge (Vidyās) and all arts and crafts, which could make anyone skilled and dexterous in action. In a hymn to Śrī Hanumānjī, Mahātmā Tulasīdāsa says in his *Vinaya-Patrikā*—

जयति वेदान्तविद विविध-विद्या-विशद, वेद-वेदांगविद ब्रह्मवादी ।
ज्ञान-विज्ञान-वैराग्य-भाजन विभो, विमल गुण गनति शुकनारदादी ।।

(26)

"I bow in praise of Śrī Hanumānjī, who is the acknowledged master of the *Vedas*, *Vedānta*, various subjects (branches of

knowledge) and *Vedāṅgas;* knower of *Brahma;* an expert in all knowledge, wisdom and possessor of pure spiritual inclination; whose divine virtues and glories are ever sung by sages like Śuka, and Nārada etc."

Mythology has it that he composed a ten-canto epic drama entitled *Mahānāṭaka* based on the grand life-story and divine sport *(Līlā)* of Lord Rāma.

To quote Mahātmā Tulasīdāsa—

जयति बिहगेस-बलबुद्धि-बेगाति-मद-मथन, मनमथ-मथन, ऊर्ध्वरेता।
महानाटक-निपुन, कोटि-कविकुल-तिलक गानगुण-गर्व-गंधर्व-जेता॥

(*Vinaya-Patrikā* 29)

"Victory to thee, O Lord Hanumānjī, who surpassed Garuḍa in strength, intellect and speed; who destroyed the pride of Kāmadeva by remaining an absolute celibate (ऊर्ध्वरेता) all his life; the master exponent of *Mahānāṭaka*; the supreme of all the poets and the defeater of all Gandharvas in the art of music."

Maharṣi Vālmīki, who had written the *Rāmāyaṇa,* differed with Śrī Hanumānjī on certain points and there ensued a debate. *Maharṣi Vālmīki* felt jealous and disturbed and apprehended that his *Rāmāyaṇa* would definitely face an eclipse if Śrī Hanumānjī's drama was known to the people and grew popular among them because *Mahānāṭaka* of Śrī Hanumānjī was a literary prodigy and had a much superior merit in it. Moreover, even though Śrī Vālmīki is regarded as *Ādikavi* (the father of Saṁskṛta poetry), credit for the first Saṁskṛta composition is equally due to Śrī Hanumānjī, because the epic (Drama) *Mahānāṭaka* was composed first and the Rāmāyaṇa a little afterwards. Although the name of Śrī Hanumānjī does not appear anywhere, *Mahānāṭaka* is Śrī Hanumānjī's grand composition, which is evident from the following extract—

रचितमनिलपुत्रेणाथ वाल्मीकिनाब्धौ निहितममृतबुद्ध्या प्राङ्महानाटकं यत्।
सुमतिनृपति भोजेनोद्धृतं तत्क्रमेण ग्रथितमवतु विश्वं मिश्रदामोदरेण॥

"Śrī Vālmīkijī prayed to Lord Rāma saying that as compared to the *Mahānāṭaka* of Śrī Hanumānjī, his *Rāmāyaṇa* would not be honoured, because whereas Śrī Hanumānjī described in it Śrī Rāma's exploits by seeing them with his own eyes, he had

Hanumji — Ramayan by seeing himself
Valmiki — by imagination

described (Śrī Rāma's life) by means of imagination and contemplation."

When there was a debate between the two authors—i.e., Śrī Hanumānjī and Śrī Vālmīkijī—the whole matter was brought before Lord Rāma, who gave a decision in favour of *Maharṣi* Vālmīkijī. Thereupon, Śrī Hanumānjī, who had inscribed the whole drama on stone-slabs with his own nails, threw away the entire composition into the deep ocean. Śrī Hanumānjī's authorship is proved by the last lines of the play's *Ślokas* which conclude—

वाल्मीकेरुपदेशतः स्वयमहो वक्ता हनूमान् कपिः ।

So vast was Śrī Hanumānjī's knowledge and so infinite his wisdom that whenever the monkey-king Sugrīva was in any trouble and Lord Rāma Himself was to get a nigh-impossible task accomplished, they called upon Śrī Hanumānjī to help them out. Let us illustrate this point by citing certain instances.

When Śrī Sugrīva saw Śrī Rāma and Lakṣmaṇa for the first time in the woods of *Kishkindhā,* he was awfully terrified because he thought that they had been sent by Bāli to kill him and hence ran for shelter. He informed his courtiers and colleagues about his precarious predicament and they all felt shaken and petrified and could not muster courage to face the strangers—Lord Rāma and Śrī Lakṣmaṇa. Only Hanumānjī was not at all perturbed, because he possessed immeasurable strength and limitless wisdom and tact. He offered to help his king Sugrīva. Śrī Sugrīva thereupon requested him to approach the strangers in the form of a learned *Brāhmaṇa*.

Accordingly, Śrī Hanumānjī went to the two brothers under the garb of a *Brāhmaṇa* and addressed them in such a polite and captivating style that it reflected his deep scholarship and unparalleled wisdom. Śrī Rāma was so much pleased by Śrī Hanumān's address and conversation that He ordered Śrī Lakṣmaṇajī to speak to him in sweet, sincere voice. Praising the excellent literary style and winsome manner in which Śrī Hanumānjī had addressed them, Lord Rāma says to Śrī Lakṣmaṇa—

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः । नासामवेदविदुषः शक्यमेवं विभाषितुम् ॥
नूनं व्याकरणं कृत्स्नमनेन बहुधाश्रुतम् । बहु व्याहरतानेन न किंचिदपशब्दितम् ॥
न मुखे नेत्रयोश्चापि ललाटे च भ्रुवोस्तथा । अन्येष्वपि च सर्वेषु दोषः संविदितः क्वचित् ॥
अविस्तरमसंदिग्धमविलम्बितमव्यथम् । उरःस्थं कण्ठगं वाक्यं वर्तते मध्यमस्वरम् ॥
संस्कारक्रमसम्पन्नामद्भुतामविलम्बिताम् । उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम् ॥

(*Vālmīkīya Rāmāyaṇa* IV.3.28—32)

"One who has not studied *Ṛg-Veda;* who does not have thorough knowledge of *Yajurveda* and one who has not acquired mastery over *Sāmaveda,* cannot engage in such an impressive conversation. He definitely studied all grammar many a time, otherwise there would have been grammatical errors in such a long conversation. There has been a perfect consonance between his speech and his gestures and facial expression, for no traces of excitement or irritation have even momentarily appeared on his face. He has put across his ideas very clearly and with discreet brevity and there has been no ambiguity or doubt in whatever he has spoken. He has neither faltered nor drawled. He has not mispronounced a single word. His pitch of voice has neither been too high nor too low and he has modulated his speech very well indeed. Thus, he has expressed and communicated his ideas very carefully, methodically and in accordance with the rules governing good speech. I, therefore, am of the view that he is a very learned scholar."

Śrī Hanumānjī has rightly been regarded as an unparalleled scholar and master of all fine arts. He is considered as the store-house of all learning and enlightenment. His noble and impossible deeds flow from his unfathomable wisdom and resourcefulness. *Maharṣi Agastya* says—"Śrī Hanumānjī has thoroughly studied all *Sūtras* (Aphorisms), *Vṛttis* (the art of elucidation), *Vārtikas* (the art of subtle implications), *Bhāṣyas* (commentaries) and *Saṅgraha* (monographs). As regards the profound knowledge of other holy texts, prosody and rhetoric, there is no one who could be a match to him. He is comparable to *Devaguru Vṛhaspati* in all branches of knowledge, arts, crafts and devotional lore and austerity *(Vālmīkīya Rāmāyaṇa Uttara Kāṇḍa)*.

When the brave and selected monkeys who were sent in search of Śrī Sītājī, were unable to cross the vast ocean, Jāmbavān, the king of bears, then turned towards Śrī Hanumānjī and said—

कहइ रीछपति सुनु हनुमाना। का चुप साधि रहेहु बलवाना॥
पवन तनय बल पवन समाना। बुधि बिबेक बिग्यान निधाना॥
कवन सो काज कठिन जग माहीं। जो नहिं होइ तात तुम्ह पाहीं॥
राम काज लगि तव अवतारा।

(*Kiṣkindhā Kāṇḍa* 3—6)

"Listen, O mighty Hanumān; why do you remain silent, you who are so valorous? You are the son of the wind and strong as your father, a store-house of intelligence, discretion and spiritual wisdom. What undertaking is there in the world, my friend, too difficult for you to accomplish? It is to serve Lord Rāma's purpose that you have come down upon earth."

It is on account of these virtues, that he is known as 'अघटित घटन' (the doer of impossible deeds). This fact is amply borne out by Śrī Hanumānjī's own declaration to Lord Rāma—'हनुमति कृतप्रतिज्ञे दैवमदैवं यमोऽप्ययमः' "Whenever Hanumān takes a pledge, fate is nullified and death becomes life" (*Hanumannāṭaka* XIII.16).

Divine Heroism—

The heroic exploits and impossible acts of Śrī Hanumānjī cannot be conceivably measured by any human standards. Divinity inherent in him was perfected by *Ananya Bhakti* (absolute and single-minded devotion) towards Lord Rāma. He is the eleventh Rudra—the last incarnation of Lord Śiva, who took upon himself the service of Lord Rāma. Such a devoted service demanded of him not only immeasurable strength but also infinite wisdom and tact. If we concentrate on some of the well-known acts of divine heroism performed by Śrī Hanumānjī, we would be amply convinced that behind each such miracle lay his implicit faith in his Lord and matchless discernment (विवेक). Inconceivable sagacity and unpredictable manoeuvre, which are important aspects of wisdom, are reflected in Śrī Hanumānjī's miraculous feats, a few examples of which are cited below.

Tremendous sagacity in arranging for a lasting friendship

between Lord Rāma and monkey-king Sugrīva, the indomitable courage and valour with which he removed all impediments in crossing over the fathomless ocean and entering the impregnable fort of Lanka, the resourcefulness with which he made a close acquaintance with Śrī Vibhīṣaṇa to have a thorough knowledge of the enemy's (Rāvaṇa's) strategies and secrets, the extreme care with which he accomplished the task of successfully searching out Śrī Sītājī and establishing a communication link between her and Lord Rāma, the matchless gallantry shown by him in launching a fierce fighting against Rāvaṇa's forces, the miraculous manner in which he saved the life of Śrī Lakṣmaṇajī by bringing *Sañjīvanī Būṭī* to him, the marvellous manner in which he rescued Lord Rāma and Śrī Lakṣmaṇajī from the cruel clutches of demon Ahirāvaṇa, who had abducted the two brothers to *Pātāla Loka* (underworld) and was planning to sacrifice them to his deity goddess and other such unimaginable divine deeds, are some of the shining examples of Śrī Hanumānjī's supreme discernment (विवेक) and divine heroism.

In fact, Śrī Hanumānjī's whole life presents a splendid saga of innumerable acts of wisdom and bravery. His life is a continuous series of awe-inspiring deeds and selfless sacrifices. In sum, he is the best *Jñānī,* a pioneer among the wise 'बुद्धिमतां वरिष्ठम्' in the true sense of the term. Śrī Hanumānjī is not only a *Parama Jñānī* (wisest of the wise) but also a *Parama Bhakta* (truest devotee) of Lord Rāma. True worship to him is, therefore, considered essential to please Lord Rāma and invoke His grace and *Bhaktī.* Śrī Hanumānjī is *Ciranjīvī* (चिरंजीवी) ageless, deathless and immortal and *Ananya Bhakta* (single-minded true devotee). He was actually blessed to be so by no less a person than *Mātā* Sītājī. She was so much gratified by his speech which was full of devotion, dignity, brilliance and forcefulness that she profusely blessed him thus—

आसिष दीन्हि रामप्रिय जाना। होहु तात बल सील निधाना।
अजर अमर गुननिधि सुत होहू। करहुँ बहुत रघुनायक छोहू॥

(*Mānasa* V.16. 2-3)

"May you abound, my son, in strength and piety. May you never grow old nor die my son; be a store-house of virtue, and may Raghunāyakajī (Lord Rāma) be ever most gracious to you."

At the close, I offer my most reverential adorations and salutations to Śrī Hanumānjī and pray for his perennial grace. Let me conclude with a prayer contained in the last couplet of Śrī *Hanumān Cālīsā*—

पवनतनय संकट हरन, मंगल मूरति रूप।
राम लषन सीता सहित, हृदय बसहु सुर भूप॥

"O son of the wind, dispeller of all calamities, the very embodiment of all blessings. O king of the immortals, always dwell in my heart with Lord Rāma, Lakṣmaṇa and Sītājī."

O Lord, May I bring here the Lanka having huge gates alongwith its fortifications and places of recreation or may I destroy the whole of the Rāvaṇa's army there in Lanka itself or may I cover the ocean with easily lifted high peaked mountains. Please permit me to do. Everything is possible for my arms.

—*Hanumannāṭaka*

There was a celestial nymph, the foremost of (all) celestial nymphs and widely known by the name of Puñjikasthalā. Due to a curse (pronounced by a *Ṛṣi*) she was reborn as a daughter of the high-souled Kuñjara, a monkey chief and became widely known as Añjanā. She came to be the wife of a monkey, Kesarī by name. She was celebrated in (all) the three worlds and was unparalleled on earth in beauty. Though living in the form of a monkey she could change her form at will. Having assumed a human form, Añjanā who looked charming due to her comeliness and youth, was decked with wonderful ornaments of flowers and was clad in silk, was once roving on a mountain-peak, which looked like a rainy cloud.

—*Vālmīkīya Rāmāyaṇa* (IV.66.8—11)

Bhakta Hanumān

—Sadhvi Sri Kamlesh Kumari

Belligerent towards foes, compassionate to all devotees,
Hanumān swiftly soars over the sea to distant Lanka,
Always eager to obey Śrī Rāma's command and serve his Lord.
Kindness incarnate to all who worship with firm faith,
Terrible in his towering strength as destroyer of foes,
Adored, admired, ever worshipped by countless devotees.

Hanumān! Who are you? Tell us, O great Bajaraṅga Balī!
Are you Rudra, or Śrī Rāma Himself in this unusual form?
None can fathom your greatness, strength and devotion,
Unless you yourself reveal Your true Self to them.
Many are the endearing names given to you by devotees,
And endless your virtues, glorious deeds and playful pranks.
None can deny—You are the very gist and soul of the *Rāmāyaṇa*.



Hanumān—A Model for Mankind

—Rajendra Behari Lal

Popular Deity—

Hanumān is one of the most popular deities of the Hindu Pantheon. Temples dedicated to him are found all over India. In addition, wherever there is a temple of Rāma, Hanumān's idol is sure to be there. Even modern seers, with their western training, have been lavish in their praise for his feats of valour, dynamism and wisdom, ready wit, presence of mind and promptness in meeting emergencies.

V. S. Śrīnivāsa Śāstrī, one of the greatest orators and statesmen of his time and a devoted scholar of the *Rāmāyaṇa* pays deep homage to Hanumān in the following words:

"Many things in Hanumān's character attract one. I do not wonder that people yield their hearts so thoroughly to him. He was great nearly in every sense of the word. And if we take the deeds performed by him and put them in a heap, I doubt whether the heap that stands to the credit of any other character, would come up to it in mere bulk.... Deeds which required the greatest strength, the greatest will-power, fell to his lot and he performed them with admirable thoroughness of execution.... Wise, moderate in counsel, always ready to see things while yet they are only coming, few can approach Hanumān in sheer greatness, in weight of achievement."

One of the greatest Indians of modern times C. Rājagopālācārī has glorified Hanumān in these words in his popular *Rāmāyaṇa*.

"In the rosary of Hanumān's name occurs the title, *Buddhimatām Variṣṭham*, first among the astute. It is a true description."

"Let us meditate with reverence on the heroic son of Añjanā, the wise messenger who gave consolation to Sītā and quenched her grief."

Praise by Rāma and Sītā—

Rāma was all praise for Hanumān and expressed it again and again. When Hanumān meets Rāma and Lakṣmaṇa in Kishkindha, he impresses Rāma greatly with his modest bearing and his replies to questions. After listening to but a few words of his, Rāma says to Lakṣmaṇa, "It appears that there is no knowledge, brother, that this young man has not acquired. He looks a very ocean of Vedic lore. Who can he be, this child of the eloquent tongue? May he be Brahmā or may he be Śiva?"

When Hanumān met Rāma upon return from the successful quest of Sītā, Rāma remarked, "What another man cannot even think of in his mind that Hanumān has actually performed for me."

At his coronation Rāma presented a splendid necklace to Sītā, now the queen of Kosala. Sītā wore the precious jewel for a moment and then glanced at the *Vānaras* and then at her husband. Rāma understood what she meant and said to her, "Give the necklace, if you please, O my beloved, to him with whose strength, valour and wisdom you are most pleased." Sītā then bestowed it on Hanumān who bowed and received the gift.

Praise by colleagues and foes—

In commissioning Hanumān for the arduous task of searching for Sītā, Sugrīva said, "Hanumān, there is no part of this universe where your progress will meet with any impediment. In point of time there is no one on earth your equal.... I lay on you, Hanumān, a very special charge. You alone have a combination of all these qualities and the ability to bend time and space to your purpose."

(Vālmīki).

Jāmbavān had the greatest respect for the talents and powers of Hanumān. When it was being discussed as to who could cross the ocean and proceed to Lanka, Hanumān kept quiet while the others were not sure of their ability to accomplish this arduous task. Reminding Hanumān of his powers Jāmbavān said "Hanumān, how is it that you are keeping mum? A son of the Wind god, you are as strong as your father and are a store-house of intelligence, discretion and spiritual wisdom. What undertaking in the world is

too difficult for you to accomplish? It is for the service of Rāma that you have come down on earth."

(*Tulasīdāsa*)

Again, when Indrajīt shot the *Brahmāstra*, Rāma and his army were all hit and lay prone on the ground, except Hanumān and Vibhīṣaṇa who were still wide awake and strong. They walked over the battle-field to give what assistance they could to the injured. They came upon Jāmbavān who was struggling hard and said to them in pitiful terms, "Tell me if in your wanderings on the field, you have seen Hanumān anywhere." Though Hanumān stood near by, Vibhīṣaṇa without replying to Jāmbavān's question asks him, "On this terrible day when every-body has been hurt, you do not ask me about Rāma or Lakṣmaṇa but about Hanumān. How is it that you have not shown the same affection for Sugrīva or Aṅgada?" Jāmbavān replied, "I have a purpose. If Hanumān is alive then the whole army will come back to life. But let him be dead, though we are all alive, we are as good as dead. Without him we are perfectly worthless; with him, though we be dead, we may come to life again."

(*Vālmīki*)

When Rāvaṇa was informed about the injuries done by Hanumān to Lanka as well as to *Rākṣasa* prestige, he was filled with anger. Still he admired Hanumān's courage, cleverness and prowess in these words:

Thy glory is as great:
"As th' universe itself: Can aught besides
Contain Thy fame? Though......
I do sit upon my chariot, bow
In hand, surrounded by my army vast,
Unarmed thou stand'st defying me! Where is
Thy peer in all the worlds, O hero great?"

(*Kamban*)

Kumbhakarṇa wonders at Hanumān's strength and says:

The mind cannot conceive nor tongue can praise
The might uncommon of Thy arm! Whom can

I couple with thee who standeth alone
To achieve the impossible?

(*Kamban*)

Unique strength and intelligence—

Hanumān presents a unique combination of physical strength and valour with superb intelligence, foresight and wisdom. When the gods saw him flying across to Lanka, they requested Surasā, mother of Nāgas, to test his strength and intellect. Surasā approached Hanumān and said:

"The gods have provided me a meal today," to which Hanumān replied, "Let me return after accomplishing Rāma's errand and telling my Lord the news of Sītā. Then I will come to you and enter your mouth. Mother, only let me go now." When, however, she would not let him go on any account, Hanumān said, "Then why not devour me." She distended her mouth, but Hanumān grew up to double the size of her mouth. As Surasā expanded her jaws more and more, Hanumān manifested a form twice as large as hers. When she widened the chasm of her mouth further, Hanumān assumed a very minute form, quickly entered her mouth and coming out again, he bowed his head to her and begged leave to proceed. Surasā blessed Hanumān and complimented him on his wit and strength.

There is a famous passage in Vālmīki's *Rāmāyaṇa* where Rāma classifies servants, messengers or agents into three groups. Servants of the first order perform not only what their master has asked them to do but also other tasks which will help in the accomplishment of his main purpose. The second class servants simply do what they are told and nothing more. To the lowest class belong those who, entrusted with a duty, come back and report that they have not been able to do it. Naturally Hanumān belongs to the first class and receives the highest possible encomium.

Hanumān was commissioned only for the quest of Sītā. But having located her in Lanka he did not consider his task finished. So he decided to provoke a quarrel with the *Rākṣasas* by destroying the Aśoka grove where he was hiding. This plan worked splendidly. He burnt down a large part of Lanka,

destroyed a good bit of Rāvaṇa's army, killed two of his sons, acted as Rāma's self-appointed messenger to Rāvaṇa and implored the demon king to save himself by returning Sītā to Rāma with due honours.

While Lakṣmaṇa struck by Meghanāda's *Śakti* lay unconscious on the battle-field Jāmbavān asked Hanumān to go to the Himalayas and bring four different kinds of herbs whose names and descriptions Jāmbavān gave to Hanumān. Taking a great leap Hanumān reached the Himalayas and sought for the herbs. But the herbs were not to be seen. So he made a quick decision to remove the top of the mountain to Lanka-battle-field. The scent of the herbs revived the dead monkeys and Rāma and Lakṣmaṇa also regained consciousness. Hanumān took back the hill and replaced it where it was before.

Tulasīdāsa has paid glowing tributes to Hanumān in his inspiring poem *Hanumān Cālīsā* which is recited by thousands of Hindus everyday. Here are some of the epithets applied to the monkey-god in this famous hymn:

"Ocean of wisdom and virtue, repository of immeasurable strength, might and power."

"Your lustre and glory are praised by the whole world."

"With your grace all the impediments and difficulties in the world can be overcome easily. Your glory is acclaimed in all four *Yugas* and your radiance is spread all-over the universe."

Rāma, Śiva and Ḥanumān—

Śiva is well known for his love for Viṣṇu. When Viṣṇu incarnated on the earth in the form of Rāma, Śiva incarnated Himself in the form of a monkey, called Hanumān, in order to keep company with Rāma and assist Him in his great mission of destroying Rāvaṇa and replacing his evil and corrupt government with a righteous one. The monkey form was specially chosen by Śiva because, though inferior to a human body, it has very few wants, does not require any clothing or shelter and is able to subsist on such vegetation as is freely available in nature. But Hanumān was an extraordinary monkey with uncommon powers including the ability to fly in the air and assume any form he liked.

One day, when Rāma was still a child, Śiva in the garb of a juggler brought the baby Hanumān to Rāma, who taking a fancy to the pretty monkey, kept him as a pet and plaything. So the baby Hanumān stayed with child Rāma to the mutual happiness of both. After some time when Sugrīva was being harassed and persecuted by his brother Vāli,Rāma directed Hanumān to go and join the service of Sugrīva at *Kishkindha.* This was the turning point in the career of Hanumān as all the glorious deeds, which earned him universal applause, were performed as a servant of Sugrīva and not as a direct or personal servant of Rāma.

Company of Rāma or Service of Sugrīva—

This raises the crucial question whether the transfer of Hanumān from the companionship of Rāma to the service of Sugrīva meant spiritual promotion or demotion for Hanumān. This is not the only instance where loving devotees and even helpers were sent away by Rāma to their respective homes and temporal duties. For example, the monkeys and bears who were killed in fighting the *Rākṣasas* were all revived at the request of Rāma, and sent back to their families, and so were Vibhīṣaṇa, Sugrīva and Aṅgada and even Hanumān, after Rāma's coronation. Viśvāmitra, Bharadvāja, Ātreya, Agastya and other Ṛṣis of the time did not forsake their own stations in the world in order to keep constant company with Rāma.

It is also noteworthy that though Rāma and Sītā had many attendants for their personal service, who must all have been very dear to them—far from adoring those attendants we do not even know their names. Who could have rendered more loving service to Rāma and Kṛṣṇa than their parents, Daśaratha and Kausalyā, Nanda and Yaśodā, but their role is strictly limited.

Springs of greatness—

Here is a broad hint that man is made great by the great work he does in the world and for the world and not necessarily by physical or emotional closeness to God or personal service of His incarnations.

Rāma Himself applauded the splendid work done by Hanumān in the service of Sugrīva. At their first meeting in *Kishkindha,*

many years after their separation in Ayodhya, Rāma assured Hanumān of his deep regard for him in these words, "Listen O Hanumān! be not depressed at heart, you are twice as dear to me as Lakṣmaṇa. Every one says that I look upon all with the same eye, but particularly dear to me is the *Ananya* devotee who is a servant of God in his Cosmic form, and who is steadfast in his conviction that he is a servant and his master is the Lord manifested in the form of all creatures, animate as well as inanimate."

(*Rāmacaritamānasa*)

Is it not an amazing utterance that Hanumān, who had left Rāma and had been serving Sugrīva and not Rāma who was far away, was twice as dear to Rāma as Lakṣmaṇa who had been attending on Rāma all those years? Does it not suggest that in the eyes of God the service of society or public-service is the most valuable part of spiritual discipline? The *Gītā* has left no doubt that professional work—whether religious or secular—is a man's proper way to perfection and God-realization, for every one by performing his duties efficiently, actually worships God from whom is the emanation of all beings and by whom the whole world is pervaded.

Our first gods are our countrymen—

Confirmation of these ideas may be found even in the writings of modern saints and seers. Thus Svāmī Vivekānanda said— "For the next fifty years.... let all other vain gods disappear from our minds. This is the only God that is awake—our own race. Everywhere His hands, everywhere His feet, everywhere His ears. He covers everything. All other gods are sleeping. What vain gods shall we go after and yet cannot worship the God that we see all around us.... These are our gods—men and animals—and the first gods we have to worship are our own countrymen."

"So long as even a single dog in my country is without food, my whole religion will be to feed it."

Swāmī Rāma Tīrtha was emphatic that worship cannot be complete without proper attention to the universe-form of God

through the efficient performance of secular duties. He said, "Here is a man who is in the service of the State, who has to perform some official duties of the State. He conceives the idea of leaving all his state matters and goes to the president and devotes all his time to him and forgets his own duties. Will such a man be kept in office? No, never, he will be turned out. To worship the president you must take care of your own duties, you must worship, as it were, those acts and deeds which are yours as a servant of the State. Similarly if you make a point to profess religion in your church and in your rosary, it is like going to the president and beginning to rub his feet and bowing down before him, but this alone will not do."

Remaking the world—

Hanumān is no doubt an exemplary *Bhakta* as well as *Jñānī*. But his outstanding feature, which makes him unique among the gods, is that he is also a great *Karmayogī*—a mighty warrior, master diplomat, eloquent speaker, tireless worker, man of action and strong will. His life exemplifies the *Gītā's* famous injunction: "Therefore at all times remember Me and fight." His devotion includes service of the cosmos-form of God. His chief interest is *Lokasaṅgraha,* that is the unity, welfare and advancement of the world. This requires the making of better men, an orderly society, and a strong and capable government, which have been well described in the last verse of the *Gītā*. "Wherever is Kṛṣṇa, the Lord of *Yoga,* wherever is Arjuna, with bow in hand, assured are there prosperity, victory, glory and firm morality," The Converse is also true and should be taken as a warning. There is neither Kṛṣṇa nor Arjuna in a nation which lacks prosperity, victory, glory and righteousness.

The world is God's self-manifestation and handiwork, home and kingdom, recreation and delight. As such all work of the world is the work of Rāma's kingdom, nay, Rāma's own work. Devotion to the work of the world is devotion to Rāma himself. He is the enjoyer of all sacrifices, the real beneficiary of all good deeds of men. Rāma as the creator, ruler, father, mother and friend of all creatures, is very much interested in their well-being.

He loves and rewards those who love and help their fellow beings. He punishes those who hurt or neglect their fellows.

Let us recognize Hanumān as a world-worker, Viśvakarmā as a great servant of the Virāṭ Rūpa or universe-form of Rāma. Let us emulate Hanumān and try by prayer and worship, by thought, word and deed, specially by professional, bread winning works, by individual as well as collective effort, to make India an emblem of heaven on earth, a boon and a model for the rest of the world.

The mansion had the weapons (bow and arrow) of Śrī Rāma painted on its walls and was beautiful beyond words. The monkey-chief rejoiced to see clusters of young Tulasī plants there.

Thereupon Hanumān told him all about Śrī Rāma and disclosed his identity as well. The moment Vibhīṣana heard this a thrill ran through the body of both and they were transported with joy at the thought of Śrī Rāma's host of virtues.

—*Rāmacaritamānasa Sundarakāṇḍa*

Brothers and sisters! I want to request you to live in your houses just like a gentle traveller, who stays at a house. He uses the food, the place and the clothes etc., spared by the inmates of the house. But if there is any danger of fire, thieves, robbers, disease etc., in the house, he is the first to face them because he has got water, food, clothes, place etc., there. He thinks that it is his duty to serve the inmates of the house. Such a person who does his utmost to serve others but has no desire, does not get entangled. He gets entangled only if he has any desire to get anything. Therefore, brothers! serve others. We should take a little food and water to keep body and soul together, because without being alive we cannot serve others. Therefore, we have to take the bare necessities of life such as water, food and clothes not for our own comfort, but to serve others.

—*Swami Ramsukhdas*

Bhakta Hanumān—The Ideal Messenger

—R.N. Lakhotia

One of the most ideal characters of *Rāmāyaṇa* is that of *Bhakta Hanumān*. Hanumānjī, interalia, was an ideal messenger. He crossed the various jungles, mountains and deep sea and reached Lanka and its *Aśoka Vāṭikā* where Sītājī was kept by Rāvaṇa. Hanumānjī was chosen by *Bhagavān Rāma* to take his message to Sītājī. Hanumānjī acted as a bridge between *Bhagavān Rāma* and Sītājī and did his best to bring them closer by removing the apparent misgivings in the minds of both. When Hanumānjī reached near Sītājī, the latter asked about the well-being of *Bhagavān Rāma*. But while saying so Sītājī started weeping so much so that Her throat was choked and she could not speak a word thereafter. Hanumānjī asked Sītājī whether Rāvaṇa was harassing her and whether that was the reason of her weeping. Hanumānjī enquired from Sītājī whether he should punish Rāvaṇa. Thereupon, Sītājī clarified that she was not so much sorry about the harassment by Rāvaṇa as from another thing.

Then with the choked voice Sītājī said—

अहह नाथ हौं निपट बिसारी

(*Rāmacaritamānasa* V.13.7)

Sītājī said—"Though I have fully surrendered myself to *Bhagavān Rāma* yet I feel that He has forgotton me. I am not so harassed by Rāvaṇa as by the fact that *Bhagavān Rāma* has forgotten me."

This was the main cause of the unhappiness of Sītājī. At this crucial moment Hanumānjī communicated the message from *Bhagavān Rāma* in such a manner that the entire grief of Sītājī was gone in a moment. Hanumānjī said—"Mother, you are blaming *Bhagavān Rāma* that He has forgotten you but I would like to blame you that you have forgotten your own nature; that

Ramji: love for Sita or caring for Sita.

is why you are saying such a thing. *Bhagavān Rāma* remembers you and you only. "What was said by Hanumānjī to Sītājī in the following beautiful words in *Gītāvalī* by Gosvāmī Tulasīdāsa is as under—

तुव बियोग सम्भव दारुन दुख बिसरि गई महिमा सुबान की।

(V.11)

Hanumānjī then told Sītājī—"*Bhagavān Rāma* was so much immersed in your remembrance that He even did not remember the power of His arrow. Had He remembered this, you would not have been in Lanka to-day." This made Sītājī very happy.

When Hanumānjī was to return, Sītājī said—"Hanumān, I would have conveyed the message that you should request *Bhagavān* to remember me but now I will only say that you should not remind him about me because that would make him further sad. Therefore, you should only remind him about the power of his arrow and not about me." About this Gosvāmī Tulasīdāsa has written—

तात सक्रसुत कथा सुनाएहु। बान प्रताप प्रभुहि समुझाएहु ।।

(*Rāmacaritamānasa* V.26.5)

In this manner, when Hanumānjī convinced Sītājī that *Bhagavān Rāma* was all the time remembering Sītājī so much so that He even forgot about his divine nature, we can only imagine the happiness which Sītājī must have got after listening to this excellent message from Hanumānjī. Infact, Hanumānjī brought two divine lovers together by the excellent manner in which he conveyed the message.

Likewise, when Hanumānjī reached *Bhagavān Rāma* with the message of Sītājī, similar skill in conveying the message was shown by Hanumānjī. When *Bhagavān Rāma* asked Hanumānjī—"Is Sītā well" ? Hanumānjī felt an iota of doubt in that question because Sītājī had once told *Bhagavān Rāma* that if He did not take her with Him, then she would die. *Bhagavān Rāma* said—

कहहु तात केहि भाँति जानकी। रहति करति रच्छा स्वप्रान की ।।

(*Rāmacaritamānasa* V.29.8)

In reply Hanumānjī said—"I am not able to understand as to how you have uttered the words in the question about the manner Sītājī was protecting her *Prāṇa* or life. Hence, *Bhagavān,* please tell me whether Her life belongs to you or to Her. This is because you are her *Prāṇanātha,* her life belongs to you. Hence, she is only protecting your life." This is what Hanumānjī said—

नाम पाहरू दिवस निसि ध्यान तुम्हार कपाट।

(*Rāmacaritamānasa* V.30)

Thus, Hanumānjī told *Bhagavān Rāma*—"*Bhagavān,* even *Yamarāja* (God of death) cannot dare to take the *Prāṇa* of Sītājī because he cannot find an entrance to reach Sītājī. This is because your name is a watchman and Sītājī is constantly engrossed in meditating upon you. Hence, Sītājī is not protecting Her *Prāṇa* or life but She is infact protecting the glory of your name only." Thus Hanumānjī very skilfully conveyed the message that the name of *Bhagavān Rāma* acted as the watchman and defended Sītājī. Infact Hanumānjī communicated to *Bhagavān Rāma* that by saving her own *Prāṇa* or life, Sītājī was only protecting the glory of the name of *Bhagavān Rāma* so that people may continue to have the belief that even in a place like Lanka a person could remain safe under the protection of the name of *Bhagavān Rāma.*

Hanumānjī conveyed to *Bhagavān Rāma* that if Sītājī was alive, She was alive only to have *Darśana* of *Bhagavān Rāma* and that She was eagerly waiting for His arrival only. When *Bhagavān Rāma* heard this loving message from Hanumānjī, He was very glad. *Bhagavān Rāma* wanted to know more about Sītājī's grief. Thereupon, Hanumānjī used beautiful words to convey the message of Sītājī. This is what He said—

सीता कै अति बिपति बिसाला। बिनहिं कहें भलि दीनदयाला॥

(*Rāmacaritamānasa* V.30.9)

Thus, Hanumānjī conveyed to *Bhagavān Rāma* that if he were to fully describe the agony of Sītājī, people would lose faith about the merciful nature of *Bhagavān Rāma.* He only conveyed to *Bhagavān Rāma* that time had come for Him to free Sītājī. Thereupon, *Bhagavān Rāma* looked towards Sugrīva and gave

Ocean is primary source of origin of rivers - Sun - cloud - rain - Rivers

the orders to march towards Lanka. Thus, Hanumānjī removed the distance of apparent misgiving from both *Bhagavān Rāma* and Sītājī and brought them nearer as an excellent messenger.

There is no escape from cycle of birth and death till you have achieved final goal

You see that all the rivers in this world have a tendency to continue to advance till ultimately they lose their identity in the ocean, to become ocean, the primary source of their origin. So, too, the path of progress is through the process of evolution which ends in the endless ocean of the Universal Self, God, who is the primordial source of all. Accordingly, everything in this universe is perforce being pushed up in the path of progress through this natural process of evolution, to be perfect, by merging and losing its identity in God, who is perfection personified and who alone maintains the underlying Divine unity (योगमैश्वरम्) with all. There is no rest till then. There is no escape from the cycle of death and rebirth till you have achieved the final goal. You should therefore, make conscious efforts to help evolution by sincerely feeling your oneness or unity with all, the All. This is God-realisation. It is this realisation which is the final Goal of Religion and which will enable you to have the magnificent and supernal vision of the all-pervasive limitlessness of Divinity *(Virāṭ Puruṣa)*.

—Swami Rama Tirtha

Feel your oneness or unity with all - The All - this is God realisation

Bounding into the air like Garuḍa (who feeds on serpents), adored with ceremony by these beings, who were now accomplished of purpose (thanks to the gallantry of Hanumān), the aforesaid monkey, who was worthy of adoration (for his exploits) sped on. Looking round on all sides when he had well-nigh reached the (opposite) shore at the end of a hundred *Yojanas* (or eight hundred miles), he espied a row of forest trees. While yet in the air, Hanumān (the foremost of monkeys) also beheld an island adorned with trees of various kinds as well as groves on the Malaya mountain.

—Vālmīkīya Rāmāyaṇa (V.1.202—204)

Final goal of religion is God realisation

The Character of Hanumān in Sundara Kāṇḍa

—*P. P. Sridhara Upadhyaya*

Of the seven *Kāṇḍas* in the great epic *Rāmāyaṇa*, *Sundara Kāṇḍa* occupies a unique place. It is undoubtedly the *Cūdāmaṇi* (crest jewel) in the whole epic, when we consider its pivotal position in the ultimate denouement of the story, its supreme significance, its dramatic turns and aesthetic brilliance and its unmatched poetical diction. And the central figure in all these excellences, is the great devotee of Lord Śrī Rāma viz., Hanumān.

The two outstanding features of this *Kāṇḍa* are the delineation of the successful mission of Hanumān and the unswerving chastity and deep attachment of Sītā towards Rāma.

Śrī Madhvācārya presents a critical summary of the story of *Rāmāyaṇa* in about 650 verses in his work '*Mahābhārata Tātparya Nirṇaya*' in 6 chapters. While *Sundara Kāṇḍa* of *Vālmīki Rāmāyaṇa* covers a detailed description of the adventure and exploits of Hanumān as well as Sītā's miserable plight in the midst of frenzied camp-followers of Rāvaṇa in the *Aśoka Vana*, Madhva's epitome in 50 verses gives prominence to Hanumān and his activities leaving aside all descriptive details found in Vālmīki's work.

It is only in *Sundara Kāṇḍa* that one gets to know of the unimaginable prowess of Hanumān. His wonderful exploits beginning from his flight across the mighty ocean—'गोष्पदीकृतवारीशम्' and ending with the decimation of the clan of *Rākṣasa* of Lanka 'मशकीकृतराक्षसम्' would appear to read like a melodramatic story of adventures. More than anything else, it is Hanumān's loyalty to his master—Sugrīva and great and sincere devotion to Rāma that are found depicted in this *Kāṇḍa*.

In the preceding *Kiṣkindhā Kāṇḍa*, Sugrīva sets about the task of locating Sītā and despatches his army in all directions.

Finally he turns to Hanumān and gives free expression to his conviction that it is Hanumān and Hanumān alone who could accomplish the task of locating Sītā.

स हि तस्मिन् हरिश्रेष्ठे निश्चितार्थोऽर्थसाधने ॥

(44.1)

In Hanumān, he recognises the different qualities like alacrity, vital powers, speed etc., needed for the execution of the difficult task of finding out Sītā. He exhorts him to put in necessary efforts to locate Sītā.

न भूमौ नान्तरिक्षे वा नाम्बरे नामरालये । नाप्सु वागतिसङ्गं ते पश्यामि हरिपुंगव ॥
गतिर्वेगश्च तेजश्च लाघवं च महाकपे । पितुस्ते सदृशं वीर मारुतस्य महौजसः ॥
तेजसा वापि ते भूतं न समं भुवि विद्यते । तद् यथा लभ्यते सीता तत्त्वमेवानुचिन्तय ॥

(*Kiṣkindhā Kāṇḍa* 44.3,5-6)

Observing Sugrīva's immense faith in Hanumān's ability to fulfil his mission, Rāma concludes that Hanumān would certainly accomplish the task assigned to him by his master— Sugrīva and then gives his signet ring to Hanumān to be handed over to Sītā—his beloved.

ददौ तस्य ततः प्रीतः स्वनामाङ्कोपशोभितम् । अङ्गुलीयमभिज्ञानं राजपुत्र्याः परंतपः ॥

(*Kiṣkindhā Kāṇḍa* 44.12)

In any venture, it is likely one encounters obstacles from various quarters and the most astonishing is from well-wishers. This may be unintentional and may be born out of a desire to help. The other obstacles may be from those desirous of testing the ability of the venturer to overcome the impediments. And yet another kind of obstacle is from those, who are bent upon preventing the venturer from succeeding in his mission, out of jealousy or enmity. Hanumān is beset with all these different varieties of obstacles.

To overcome all these kinds of obstacles, mere valour or courage will not be enough. It is the wisdom, prudence, discretion and the ability to act according to the need of the circumstances—that help solve the problems. And all these qualities are amply found in Hanumān. And it is this multifaceted ability of Hanumān that is referred to in the words of Sugrīva—

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः। देशकालानुवृत्तिश्च नयश्च नयपण्डित ॥

(*Kiṣkindhā Kāṇḍa* 44.7)

The manner in which Hanumān overcomes all the different obstacles is narrated below.

Out of a sense of gratitude to the monarchs of the Ikṣvāku dynasty, the king of the ocean desires to provide a resting place to Hanumān, the messenger of Rāma, engaged in a flight across the ocean. He asks Mount Maināka lying at the bottom of the ocean to accommodate Hanumān in its lap. Accordingly Maināka rises from across the bed of the ocean with its high peaks. However, when Hanumān finds the exceedingly lofty-peaked mountain across his path, he brushes it aside with his chest just as the wind would brush off a cloud.

उरसा पातयामास जीमूतमिव मारुतः ॥

(*Sundara Kāṇḍa* 1.108)

Yet, assuming a human form, Maināka rejoices at the speed of Hanumān and praises him. Recalling the help rendered by his father in the past when Indra was in hot pursuit of mountains with wings, Maināka implores Hanumān to rest for a while and accept the hospitality extended to him.

Hanumān expresses his deep sense of pleasure at Maināka's request and explains the urgency of his mission and that he has vowed not to tarry en route in his task of finding out Sītā. He grasps the hands of Maināka, bids farewell and sets out on his onward flight.

प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम् ॥
प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरा ॥
इत्युक्त्वा पाणिना शैलमालभ्य हरिपुङ्गवः ।
जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥

(*Sundara Kāṇḍa* 1.130—132)

While this incident is narrated in *Vālmīki Rāmāyana* in 50 verses, Madhva compresses the episode in the following lines.

.... गिरिरुदागमदस्य हेतोः ।
श्यालो हरस्य गिरिपक्ष विनाशकाले,

क्षिप्तोऽर्णवे समरुतोर्[illegible]तात्मपक्षः ।
हैमोगिरिः पवनजस्य तु विश्रमार्थ-
मुद्धिद्य वारिधिमवर्धदनेकसानुः ॥
नैवात्र विश्रमणमैच्छत निःश्रमोऽसौ
निस्सीमपौरुषबलस्य कुतः श्रमोऽस्य ॥
आश्लिष्य पर्वतवरं ....

The gods, *Gandharvas, Siddhas* and the great sages—who are witnessing the valorous flight of Hanumān across the ocean, commend Surasā—the mother of Nāgas and wife of Kaśyapa—to obstruct the flying Hanumān just for a while with a view to ascertain his prowess. Surasā assumes a terrific form and demands of Hanumān to enter her mouth. Hanumān explains his errand, pleads with her to help him in accomplishing his mission and to await his return after seeing Maithilī, when he would assuredly enter her mouth as desired by her. But Surasā would not permit him to proceed without entering her mouth. While Surasā widens her mouth, Hanumān outgrows the width of her mouth and finally contracting his body to the size of a thumb enters her mouth and flies back instantly. He reminds her of his accomplishment. Thus Hanumān displays his resourcefulness and outwits Surasā.

Next, Hanumān finds his shadow being grabbed, by which his speedy flight is getting arrested. He recognizes this as the act of *Rākṣasī* Siṁhikā.

स तां बुद्ध्वार्थतत्त्वेन सिंहिकां मतिमान् कपिः । व्यवर्धत महाकायः प्रावृषीव बलाहकः ॥

(*Sundara Kāṇḍa* 1.191)

He assumes a huge form. When Siṁhikā widens her mouth, Hanumān contracts his body and flies into her mouth. She quickly devours him. He cuts up the vulnerable parts of her body with his sharp nails, kills her and escapes into the vast sky and resumes his flight.

This incident indicates the power, intelligence, wisdom and cleverness of Hanumān.

Hanumān reaches Lanka and surveys the whole region. He looks with awe the island guarded securely by armed warriors and

wonders whether it would be possible for him to remian there without being discovered and feels even the wind cannot blow without being commanded; so tight is the vigil and security.

नहि शक्यं क्वचित् स्थातुमविज्ञातेन राक्षसैः । अपि राक्षसरूपेण किमुतान्येन केनचित् ॥
वायुरप्यत्र नाज्ञातश्चरेदिति मतिर्मम । नह्यत्राविदितं किंचिद् रक्षसां भीमकर्मणाम् ॥

(*Sundara Kāṇḍa* 2.43-44)

And he rightly ponders over the role of a pseudoambassador at this juncture, whose mission will end in a fiasco, if he should act against the current in the prevailing adverse conditions. His aim and only goal is to see Sītā. He further reflects in his mind that his entry into Lanka with his huge form would only affect his mission. He decides and assumes a very small form 'विडालसममिति' (not of a cat but as small as that of a cat) and enters the impenetrable Lanka in the night.

Despite his soft words, *Rākṣasī* Lanka (the very female embodiment of Lanka) who is guarding the island of Rāvaṇa, confronts Hanumān and lands a heavy blow on Hanumān and he in turn delivers a severe blow with his clenched left hand. She falls down reeling under the impact. Hanumān takes pity on her. She recalls the warning given to her by *Caturmukha Brahmā* of the impending doom of Rāvaṇa when she is struck by a monkey. She permits him to go in search of Sītā.

Hanumān as a Warrior—

Rāvaṇa, enraged on hearing the news of devastation of *Aśoka-vana* by Hanumān, orders *Rākṣasas* named Kiṅkaras to march with eighty thousand army and get hold of Hanumān. They hit him with all kinds of arms and weapons and surround him. Hanumān assumes a huge form and proclaims that thousand Rāvaṇas cannot stand in comparison with him and declares that he would destroy the entire Lanka. He takes hold of a bludgeon and kills the entire army.

Then arrives Jāmbumālī, son of Prahasta and a renowned warrior. He hits Hanumān in his face and head with one arrow each and ten on his two shoulders. He destroys the big boulder hurled at him by Hanumān and also the sal tree flung at him. When Jāmbumālī showers arrows on his shoulders and chest,

Hanumān is enraged and swings the iron bludgeon and hits at the chest of Jāmbumālī. The impact is so great that there is no trace of any of the limbs of Jāmbumālī in the field.

Rāvaṇa is very much upset by this tragedy and orders the minister's sons numbering seven to proceed to the battle-field. They advance towards Hanumān stationed at the arched doorway to *Aśoka Vana*. They start raining the arrows at Hanumān, who flying in the sky, evades the arrows. The valiant Hanumān beats some of the enemies down with his palm, kicks a few others with feet, strikes some others with the fist and tears apart some with his nails, kills some by dashing his chest against them and yet others with his thighs. His thundering roar kills many on the field. Seeing the commanders die at the hands of Hanumān, the army flees in terror.

On hearing this, Rāvaṇa is shaken to the core with fear and assign the task of capturing Hanumān to five of his able army commanders—Virūpākṣa, Yūpākṣa, Durdhara, Praghasa and Bhasakarṇa. Rāvaṇa starts doubting whether Hanumān is really a monkey and evaluates Hanumān's speed, valour and might and concludes that Hanumān is far superior to Vāli, Sugrīva, Jāmbavān, Nīla—commanders of the army of monkeys, Dvivida and others, whose prowess he had occasion to see previously. He despairs of victory to his men and cautions them in their approach to Hanumān.

Driving the chariots and accompanied by army on elephants and horses, they rush towards Hanumān and attack him. Hit by five arrows of Durdhara, Hanumān goes up in the sky rending the air. Durdhara follows him with arrows, which Hanumān wards off. Hanumān grows in stature and flies upwards instantly and jumps heavily on Durdhara's chariot. The eight steeds of the chariot and Durdhara fall dead. Seeing this, Virūpākṣa and Yūpākṣa fly into the air and smite Hanumān's chest with iron hammers. Hanumān arrests their speed and beats them to death with a sal tree. The remaining two—Praghasa and Bhāsakarṇa pierce Hanumān with their spears. Hanumān uproots the peak of the nearby mountain with its fauna and flora and hits the two to death.

By his very look, Rāvaṇa commands his valorous son Akṣa Kumāra, known for his strength and courage, to take charge of the army. He looks at Hanumān with great regard and attacks him in such a way that Hanumān is not given any room to manoeuvre into any vantage position. The fight between the two assumes such huge and fierce proportions that the elements seem to come to a standstill and the sea agitated. When he is hit by Akṣa on his head by three arrows, Hanumān grows in stature, Akṣa continues to rain showers of arrows on Hanumān, who flies upwards in the sky followed by his enemy. Hanumān admires the valour of Akṣa, who covers the sky with his arrows. Hanumān hesitates at first to put an end to the serious efforts of Akṣa but finally decides to kill him to avoid any more harassment from Akṣa. With his palm, Hanumān kills all the eight horses of the chariot of Akṣa. Catching hold of the feet of Akṣa, Hanumān swings him repeatedly so fiercefully that all his limbs get broken and Akṣa falls dead to the ground.

Controlling his sorrow at the loss of his son, Rāvaṇa despatches Indrajit—a peerless warrior and a terror to the gods even, to the battle-field. Rāvaṇa grudgingly extols Hanumān's bravery and prowess and advises Indrajit how to fight with Hanumān. He lays great store in Indrajit's capacity to catch hold of Hanumān. Rāvaṇa's assessment of Hanumān's prowess is reflected in the following verse—

न वीर सेना गणशश्च्यवन्ति न वज्रमादाय विशालसारम्।
न मारुतस्यास्ति गतिप्रमाणं न चाग्निकल्पः करणेन हन्तुम्॥

(*Sundara Kāṇḍa* 48.11)

"The army will be of no avail in regard to Hanumān, who kills the army in hordes. Even the mighty thunderbolt (the weapon of Indra) will have no effect on him. Even Vāyu cannot match Hanumān in speed. It is not possible to pierce and kill him, who is comparable to Agni."

Indrajit arrives in the battle-field. Hanumān rejoices at the opportunity provided to fight Indrajit. Hanumān renders the arms and weapons aimed at him by Indrajit futile. The two fight with all vigour and valour and neither of them is able to find the weakness

of the other. Seeing his efforts to hit and kill Hanumān end in failure, Indrajit binds him with the aid of *Brahmāstra*. Hanumān does not attempt to escape but pays regard to the great *Brahmāstra.* He feels that this binding will afford him an opportunity to see and converse with the mighty Rāvaṇa. Hanumān is chained and dragged and held as a captive before Rāvaṇa.

Confrontation with Rāvaṇa:—

Seeing Rāvaṇa in all splendour, Hanumān (in his mind) hails his handsomeness, courage, strength of character and majesty and feels that Rāvaṇa would be the lord of the kingdom of the gods and protector of Indra, if only Rāvaṇa had not strayed in the wrong path. But at the same time condemns the evil deeds of Rāvaṇa.

When questioned through the ministers of Rāvaṇa, Hanumān explains that his action in destroying the *Aśoka Vana* was to gain Rāvaṇa's audience. Hanumān advises Rāvaṇa to give Sītā to Rāma and that he would meet with his death at the hands of the invincible Rāma, if he fails to do so.

Rāvaṇa getting angry, orders his men to kill Hanumān. Vibhīṣaṇa intervenes and points out the rules of state-craft which prohibit killing an ambassador. He vehemently advises him to fight the brothers—Rāma and Lakṣmaṇa which would befit his combative spirit. Rāvaṇa orders his men to set fire to the tail of Hanumān.

With his tail burning with fire, Hanumān is paraded along the road of Lanka, where the citizens look at him with glee. Hearing this Sītā prays to Agni to make the fire cool. Hanumān feels that it is Rāma's blessing that has resulted in the cooling of the fire. He frees himself from the ropes bound round his body and kills the Rāvaṇa's guards accompanying him.

With his burning tail, he visits the houses and mansions of the *Rākṣasas* and sets them on fire. The one exception is the residence of Vibhīṣaṇa.

Flying across the ocean, he returns to Mahendra *parvata* where his companions are eagerly awaiting him.

Hanumān narrates to them the events that occurred during and

after his flight across the ocean and his exploits in Lanka, including his seeing Sītā in the *Aśoka Vana*.

At last Hanumān places the *Cūḍāmaṇi* given by Sītā in the hands of Rāma and recalls to Rāma's memory Sītā's reference to the anecdote connected with assurance of safety given to the crow, which harassed her and also the eagerness with which Sītā awaits his arrival to liberate her after killing Rāvaṇa.

The role of Hanumān in *Sundarakāṇḍa* merits to be dealt with in greater detail. His devotion to Rāma and Sītā and loyalty to Sugrīva and his humility, despite his being the towering personality among the entire clan of the monkeys including Sugrīva—are a few more characteristics, which require to be elaborated.

Having abandoned for the sake of (redeeming the pledge of) His father—King Daśaratha (His title to) kingship, He roamed about from forest to forest by His lotus feet, which were too soft (even) for the touch of the (petal-like) hands of His beloved consort (Sītā), his fatigue from the journey being relieved (now and again) by (the blessed) Hanumān (the monkey chief) and His own younger brother (Lakṣmaṇa who accompanied Him to the forest and kneaded His feet and other limbs along with Hanumān). (The deity presiding over) the ocean was terrified by the (very) display of His brows knit in anger excited by the (grievous) separation from His Darling (Sītā), which had been brought about by the mutilation of Śūrpaṇakhā (sister of Rāvaṇa, the demon king of Lanka, so called because she had nails as big as a winnowing basket, nay, whose nose and ears were chopped off by Lakṣmaṇa at the instance of Śrī Rāma, an incident which provoked Rāvaṇa to steal away Sītā, in the absence of Śrī Rāma and Lakṣmaṇa). May that Lord of Kosala (Oudh)—who (subsequently) caused a bridge to be built across the sea and exterminated the host of wicked demons (including Rāvaṇa) even as a wild fire consumes a (whole) forest—protect us!

(*Bhāgavata* IX. 10.4)

The Supreme Bhakta Hanumān—An Analysis

—Ram Saroop Sharma

The Supreme Reality, the Supreme Person, the Paramatattva, the Paramātmā, is beyond human comprehension, declare the *Vedas* and *Purāṇas*. However, the same scriptures also assert that Rāma and Kṛṣṇa, among others, are the *Avatāras* of that Supreme Reality. It means that Rāma and Krsna are the fullest manifestations of that Supreme Reality upto which human mind can go and in its search for that Supreme Truth, human mind cannot go beyond that, which has been manifested in the lives of Rāma and Kṛṣṇa, Therefore, every *Sādhaka* is advised to follow them to reach the goal of self-realisation.

That Supreme Person reincarnates Himself from time to time to establish the Truth, to redeem the devotees and also for the benefit of the humanity at large. The life of the devotees is a continuous source of inspiration, the connecting link, the ladder, for the *Sādhakas* of the future generations to reach that goal of self-realisation.

One such supreme devotee is *Bhakta Hanumān*. Although the role of Hanumān is limited to less than a year in the otherwise long story of Lord Rāma, but that period of about a year is very crucial to the whole story and the role of Hanumān is most important during that period. The moment Hanumān appears on the scene all other characters are shadowed by him and Hanumān reins supreme in every incident and situation.

The character of Hanumān can be interpreted at three levels. For some, he is simply a caricature of a monkey (*Tamas* attitude), for others he is a heroic figure (*Rajas* attitude), and for a few he is a supreme devotee of Lord Rāma, a deity personified (*Sattva* attitude).

Santa Tulasīdāsa strongly recommends the worship of Hanumān for removing obstacles, for acquiring *Siddhis* and for attaining all the four goals of life. According to him, Hanumān is very easily pleased and bestows upon his devotees all they want very quickly and profusely. The details of worship of Hanumān are available in our scriptures.

Just as Hanumān has chosen one name *(Rāma-Nāma)*, one deity (Lord Rāma) and one relationship (master-servant), so also every *Sādhaka* has to choose one *Mantra* or name for constant *Japa* and meditation, one deity *(Iṣṭa-devatā)* for worship, and establish one relationship with the deity for achieving the goal quickly and safely.

To elucidate further, we note that when Hanumān is introduced in the story, he is well-versed in the scriptures, and is also faithful to his duties. In the first meeting, he is not able to recognise Śrī Rāma for a while, but very soon he realises Śrī Rāma as the Supreme Reality and acknowledges him as his master. After that whatever task is assigned to him, whatever difficulty or obstacle comes in his way, he easily overcomes all without fear or fault through his master's grace.

Could he do such a difficult task of crossing the ocean on his own, or challenge mighty Rāvaṇa in full view of the royalty, or burn the city of Lanka without impunity? No. Because if he was so powerful, where was his strength when he alongwith Sugrīva and others of his clan were hiding in the caves from fear of Bāli. So it is only after coming in contact with Rāma and accepting Him as his master that Hanumān gains both power and glory.

While *Nāma-Japa* and worship are the preliminary stages of *Sādhanā,* establishing an intimate relationship between *Bhakta* and *Bhagavān* ensures speedy progress. This relationship may be of any type—from the least desired enmity (like Rāvaṇa and Bāli), or friendship (like Sugrīva) or self-surrender (like Vibhīṣaṇa), etc., to the most desirable being the master-servant relationship (Rāma-Hanumān).

What a beautiful posture of Hanumān sitting at the lotus feet of Lord Rāma with folded hands and receiving His blessings. It

inspires and lures every devotee to take his place. Always imagine yourself sitting at the lotus feet of Lord Rāma to receive His grace and also to attain peace and prosperity.

Some of the salient features of Hanumān are: He always introduces himself as a humble servant of Lord Rāma; he never takes any credit for his achievements or his strength and always owes it to the grace of Śrī Rāma; and he is ever present in the service of his master.

Like Hanumān, every human being is of divine origin (ईस्वर अंस जीव) every being is 'अबिनासी' a part of Lord and imperishable in its nature and contains heroic qualities. Hanumān represents those human energies which lie hidden or dormant in all of us due to misuse or unuse. The need is to awaken and utilise that divine potentiality and hidden energies (Hanumān is reminded of his own hidden magical powers by his own colleagues in the war between Rāma and Rāvaṇa).

Relevance Today—

In modern times also, we saw Gāndhījī's unflinching faith in *Nāma-Japa,* his belief in regular prayers and his vow of *Ahiṁsā* and truth, which moved millions and even shook the mighty British Rājā in India. His last words "Hey Rāma" sum up his devotion to Lord Rāma and *Nāma-Japa,* which is the highest achievement of human life.

One of the great followers of Mahātmā Gāndhī, Santa Vinoba Bhāve, in one of his articles in the Hindi Kalyan has advised *Sādhakas* to adopt *Rāmamaya Jīvana* and has given us a wonderful *Mantra* of life 'हाथ में काम, मुँहमें नाम और दिल में राम'.

O Reader! O Aspirant! O *Sādhaka* ! Go on chanting the sacred name of Lord Rāma with faith and fervour. You can do no more, and you should not do less than that. All else is in His hands: Always recite with loving faith—

hare rāma hare rāma rāma rāma hare hare!
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare !!

Hanumān—The First Incarnation of Mukhyaprāṇa

—J. K. Kamath

Haridāsas opine that the religion of Hanumān is the religion of Śrī Hari *(hanumāna matave hariya matavu)*. Hanumān is the great fire that burns down the sins of the devotees. Without the blessings of Vāyudeva, Lord does not bestow *Mokṣa,* on the souls. *Vāyu* is *Jīvottama*—the greatest of all *Jīvas* and a deputy of Viṣṇu in fulfilling His mission. Where *Vāyu* is, there is Viṣṇu and where Viṣṇu is there is *Vāyu*. In the 16th Chapter of *Vāyupurāṇa,* Śrī Hari says that the Lord will not accept anything without *Vāyu* and so everything must be dedicated to *Vāyu* alone. His qualities are described in verse 42 of *Vāyu Stuti* thus:—

vande mandākinīsatsaridamalajalāseka sādhikya sangam ।
vande'haṁ devabhaktyā bhava bhaya dahanaṁ sajjanān modayantam ॥

"I bow down to Him whose contact is purer than the bath in the holy Ganges. I bow down to Vāyu Deva with devotion, who destroys the fear of *Saṁsāra* and confers His blessings on good souls".

Hanumān is one of the most important characters in the *Rāmāyaṇa,* next only to Śrī Rāma and contrary sense to Rāvaṇa himself. He holds a unique place among the Hindu gods. Scholars meditate on him and attain great scholarship. The late Tirupati Kavi, the great *Śatāvadhānī* (one who could concentrate his mind on a hundred topics at the same time) and a poet of Andhra deśa is said to have attained his phenomenal memory and poetic gifts by meditating on this great servant of Rāma (see *Kamba Rāmāyaṇa* by V.V.S. Ayyar page 179-foot-note). *Mukhyaprāṇa* the first of Viṣṇu's emanations (identified with his creative force, *Hiraṇyagarbha)* was born as Hanumān, the attendant and *Vibhūti*

of Rāma. He is a *Cirañjīvī* (deathless) who will continue to the end of this *Kalpa* and afterwards become the next Brahmā, one of the Trinities. Temples are erected in his name over the tombs of saints and religious heads and even independently but generally attached to the Vaishnavite temples. It is customary among the Sārasvata Brahmins of South Kanara and Kerala to erect a temple dedicated to Hanumān, at the *Samādhi* of their religious heads. This practice owes its origin perhaps to the fact that their religious head or spiritual *Guru* is a disciple of Śrī Madhva who is considered to be the third *Avatāra* of *Vāyu,* and Hanumān the first. Rāmadāsa the *Guru* of Śivājī who imagined himself to be an incarnation of Hanumān, dotted the whole of Maharashtra with temples built to his divinity. Hanumān's organising capacity, intellectual powers, physical might and valour, all have given him a special place in the army camp. He could execute the work allotted to him to a pitch of perfection hardly or never seen in any man. Sage Vālmīki seems to have conceived him as an agent who carries the right message to the ego when confronted with problems, which makes one loose his identity. Rāma's search for Sītā is an attempt to regain a vital part of his lost identity. Mathuram Bhootalingam calls this search as a search within. Lanka symbolically represents the obstruction or obstacles on the way. "It is like the city of eleven gates (the body) within which dwells the soul, the eternal self, according to the *Kaṭha Upanisad*" (see *Voyage* through the *Rāmāyaṇa* by Mathuram Bhootalingam page 78).

Dr. J.K. Trikha in '*A study of Rāmāyaṇa of Vālmīkī*' dealing with the problem of the flight of Hanumān over the ocean, writes about him thus:

"The mighty *Vānara* was indeed a superman; his tail, claws and teeth are poetical embellishments to distinguish him from the common man. His miraculous powers in contracting and expanding his body are taken for granted in the story. He is indeed the son of *Vāyu* or Wind. His invincible might, his versatile knowledge, made him an off-spring of gods. Rightly indeed does he boast of his capacity to uproot the island of Lanka and down

it into the ocean. His flight over the ocean is a unique feature, though some *Rākṣasas* and Rāvaṇa also are described as capable of flying through air.His feat surprised *Vānaras, Rākṣasas* and celestial beings alike. Vibhīṣaṇa's strong protest to Rāvaṇa against executing the only *Vānara* capable of a flight over the ocean marks out Hanumān as a figure by himself. His immunity against fire is another touch of the superman in his personality" (page 182).

Swāmī Śivānanda writes about Hanumān thus: "Hanumānjī is undoubtedly the greatest military genius that the world has ever produced. He raised a huge army counting over 30 lakhs of soldiers and espousing the cause of Rāma, led his vast armies with no military equipment except what was turned out from stumps and boughs of trees and stones to fight the great battle with the mighty King of Ceylon. This intrepid warrior was the greatest military engineer and it was he who constructed the miraculous bridge with stones across the sea over to Ceylon. Nīla assisted Hanumān. He crushed the King of Ceylon by the sheer force of his unrivalled military genius and devotion to duty. He was the greatest physical culturist, accomplished in the art and practice of first aid, nursing and ambulance. Out of the millions that were slain on the battle-field, with his rare knowledge of elementary surgery, first aid and medicine he saved a very large number of them and brought them back to life."

"A real son of the soil and with brown skin but highly developed intellect, a man accomplished in military strategy as none else has been, a bachelor in life, and with moral principles of the highest order, a statesman and diplomat and yet possessing a noble and a stout heart over-flowing with kindness and taking pride in calling himself the humblest *Sevaka* of the king Emperor. Such a personality has never since been born on this earth. Hanumānjī is the Saviour of India. Hanumānjī was civilized and cultured a man as any in the Court of Rāma and the legendary tail stands only for the unending train of armies that he commanded. Such a personality has attained the mark of divinity and has become the guiding and Guardian Angel in military camps as well as in

physical culture schools and in schools of *Bhakti*, wherever there is enterprise, right effort, devotion to duty and singleness of purpose, there abides the spirit of Hanumānjī" (vide *Beauties* of *Rāmāyaṇa* by Svāmī Śivānanda—Introduction page 30—31).

Hanumān is a *Brahmacārī* (celibate) all through his life. No wonder that Hanumān's ascetic conscience should reprimand himself for having stealthily looked the fair limbs of Rāvaṇa's bevies lying drunk disorderly in slumber in the drinking hall, marking their voluptuous life, so repulsive to the pure conscience of Hanumān. Being a *Jitendriya* (one who has conquered the senses) this scene did not awaken any sensual emotion in him, on the other hand it appeared to be repulsive and so he thought the chaste wife of the God—the very chastity in person could not be one among these women.

Hanumān is worshipped as an *Iṣṭa Devatā* by all those who aspire for a life of absolute purity, continence and self-control. He is the chief mediator or link between God and the aspirant. He is, therefore, treated as a *Guru* that shows the way that links the *Jīvātmā* with *Paramātmā*. Tulasīdāsa got the *Darśana* of Śrī Rāma, with the help of Hanumān. According to Svāmī Cidānanda, "Personalities of the Hanumān and the Divine Sītā give unto us the secret key to success in this life of purity. Ceaseless service and total dedication sums up this special secret". According to Svāmī Vivekānanda "Obedience to *Guru* without questioning and observance of *Brahmacarya*" is the secret of success. Total indifference to everything except the service of Rāma is his passion of life. He is born with a mission to serve Rāma. He has no hesitation in sacrificing even his life for the good of Rāma. Hanumān is thus the traditional hero of *Karmayoga*—the embodiment of valour and devotion to duty, *Karmayoga* seeks union through concentrated action. When on his return from his expedition to Lanka, in search of the captive Sītā, he was asked for news about the chaste wife of his God, he answered: 'I did not see the daughter of Janaka, but I saw chastity in person'. "The true *Karmayogī* becomes a *Jīvanmukta* who can no longer sin or engender *Karma* or diverging action since his self will have

been relinquished in favour of the unalloyed expression of *Jīva* the aspect of *Ātmā* immersed in time and space and which constitutes the essential continuity of man's becoming". See *Comparative Mysticism* by Jacques De Marquette—page 47.

Hanumān is one of the foremost of the devotees of Rāma "born to save *Dharma*". He is the first *Avatāra* of *Vāyu Deva*, the second being Bhīma and the third Śrī Madhvācārya. Trivikrama Paṇḍita, the foremost disciple of Śrī Madhvācārya in his famous *Vāyu Stuti* describes Hanumān thus:

vande'haṁ taṁ hanūmāniti mahita mahāpauruṣo bāhuśālī।
khyātaste'gryo'vatāraḥ sahita iha bahubrahmacaryādidharmaiḥ॥
sasnehānāṁ sahasvānaharaha rahitaṁ nirdahan dehabhājāṁ।
aṁhomohāpaho yaḥ spṛhayati mahatīṁ bhaktimadyāpī rāme॥

"I adore and bow to you the first incarnation of *Vāyu*, named Hanumān, who even to-day ever engaged in prayer and devotion to Śrī Rāma (in *Kiṁpuruṣa*). You are *(Mahāpauruṣa Bāhuśāli)* one who is of great prowess, is praised by all, one who shines on account of his strong arms (*Pauruṣa* is defined as *Para-Abhibhavana Sāmarthyam)*. The observance of your celibacy and austerities, your forbearance with your power to destroy the undesirable things, that happen to the devotees, the sins and perverse knowledge and your possession of great endurance and knowledge—Such are your attributes."

Balitthā Sūkta described Hanumān thus:

'hanuśabdo jñānavācī Hanumān matiśabditaḥ'.

The word Hanumān means one who speaks wise words or who possesses perfect knowledge *(Jñānavācī)*. He is also known as *'Mati'* (intelligent).

The expression *Mahitamahāpauruṣo* refers to his valorous deeds: (1) He crossed the ocean by one leap, a distance of 100 *Yojanas* to reach Lanka with the name of Rāma alone on his lips, but for the Lord to cross the ocean, it had to be bunded. (2) He flew without resting on Mount Maināka. (3) He defeated the goddess of Lanka guarding the city. (4) He killed the demons Akṣakumāra and others and destroyed *one* third of the army, single handed. (5) He burnt the city of Lanka by his tail which was set on fire by the foes *"adyāpi rāme mahatīṁ bhaktiṁ spṛahyati'*.

Even to-day he is worshipping with devotion and singing in praise of Rāma, in *Kiṁpuruṣa.*

In Nārāyaṇa Paṇḍitācārya's *Sumadhva Vijaya,* Canto 1 verse 16, Hanumān is said to be *Apakṣapātī*—one without partiality (or who does not fly with wings); he is "*puruṣastrilokyāmabhoga-bhoktā*" one who does not enjoy the pleasures of the senses (or who does not eat the serpants as Garuḍa). He carried Śrī Rāma on his shoulders, overcame Garuḍa in respect of speed and valour. This is wonderful in all the three worlds. He is as swift as the wind i.e., he moves as fast as the wind overcoming all obstacles on his way—'*manojavaṁ mārutatulyavegam*'.

Even at first sight Rāma and Lakṣmaṇa attracted him as if by a spiritual gravitation drawing him close to them. He feels that they are gods that have come in disguise as men. He finds an aura of radiance around them. He asks them:

jaga kārana tārana bhava bhañjana dharanī bhāra ।
kī tumha akhila bhuvana pati līnha manuja avatāra ॥

(*Rāmacaritamānasa.* IV.1)

"Are You the first cause of this world and the Lord of all the spheres, manifested in human form to bridge the ocean of mundane existence and to relieve the burden of the earth?"

Adhyātma Rāmāyaṇa also echoes these sentiments as follows:

yuvāṁ trailokyakartārāviti bhāti mano mama ।
yuvāṁ pradhānapuruṣau jagaddhetū jaganmayau ॥
māyayā mānuṣākārau carantāviva līlayā ।
bhūbhāraharaṇārthāya bhaktānāṁ pālanāya ca ॥
avatīrṇāviha parau carantau kṣatriyākṛtī ।
jagatsthitilayau sargaṁ līlayā kartumudyatau ॥
svatantrau prerakau sarvahṛdayasthāviheśvarau ।
naranārāyaṇau loke carantāviti me matiḥ ॥

(IV.1.13—16)

"It appears to me that You are the personages that create, sustain and dissolve the world systems, now manifest in human forms for the benefit of the world. It seems to me that assuming the form of men. You are here moving about as in sport to free the world of its burden and to protect the devotees. Performing the protection, dissolution and creation of the worlds as a play, You

supreme personages have now adopted the form of *Kṣatriyas* and incarnated Yourselves in this world. I believe that You are Nārāyaṇa, the ever free Lord, dwelling in the hearts of all as their impeller, now moving about in this world in human forms". What a precocious mind that could discover divinity in man, and possess premonitions of events to come and also intuitive knowledge of *Avatāra*.

Kamban describes this meeting more graphically. He says: "How even tigers and pards", he thought within himself,"Look on them with tenderness, even as they would, on their own cubs. Peacocks and other birds fly in groups and shade the delicate bodies of these strangers from the hot rays of the Sun with their great wings; clouds cool them with their little rain drops marching over them as they walk on. The burning stones on their way became soft and cool as honey-dripping flowers to their feet at every step. Even trees and plants worship them, bending down their heads when they come near. Are they *Dharma's* self? Are these beings gods indeed who wipe off the sorrows of living kind and give them salvation, burning away the enevitable fruits of their deeds? My very bones melt, the flood gates of love are opened within my heart, and I see no limit or end to the affection that surges within me towards them" (IV.212.15). (vide *Kamba Rāmāyaṇa* by V.V.S. Ayyar page 179).

Here we find in the character of Hanumān, a devotion to Rāma, born within him even at first sight. His heart melts with love for them. He feels as one who unexpectedly falls in with friends, from whom he had parted long before. It is, as if a renewal of an affection that existed some time before the present incarnation. Love is a divine manna that drips from the celestial regions into the parched human heart, of the devotee. Devotion to Rāma, becomes Hanumān's lasting food for the rest of his life, and he could not discover any taste in any material object however precious it may be, as we find from the later events.

Now, (after having revealed their identity) Hanumān recognised his Lord and falling to the ground, clasped the feet of Rāma and prayed Him (Rāma) that he (Hanumān) may be

excused for not recognising his soul's master who is none other than Śrī Rāma, Himself. He says: "Although my Lord, I have many faults, let not this servant be cast into oblivion by the master. The *Jīva* (ego) O Lord, is deluded by Your *Māyā* and can be redeemed from it only by Your Grace. On the top of it, I swear by the hero of the Raghus' line, I know neither adoration nor any other means (of pleasing You). A servant depends upon the master and a child on its mother, and both remain free from anxiety, for a master needs must take care of his servant". So saying he clutched at the Rāma's feet overwhelmed with love. The Lord of Raghus lifted Hanumān, embraced him, soothed him, and said: " You are twice as dear to me as Lakṣmaṇa; as the devotee is particularly dear to me, because he too depends on none but Me."

This statement of Śrī Rāma is interpreted by scholars as to imply that Rāma and Lakṣmaṇa were one in each other—Rāma was Lakṣmaṇa and Lakṣmaṇa was Rāma. Hanumān was, therefore, dear to Rāma than Himself. Lakṣmaṇa served only Rāma, whereas Hanumān served them both and hence 'twice dear.' Hanumān would not allow the noble brothers to climb the mountain, as he thought the hard mountain may hurt their delicate feet and therefore, he carried them on his shoulders. This episode shows the nature of *Ananya Bhakti* —such a *Bhakta* is the true *bhakta*—a devotee servant, who took the Lord alone as his master.

Bhaktiyogīs adore the personalised and active form of God, the *Saguṇa Brahma*. *Bhakti* presents three degrees viz., the worship of God through formulas, images, rites etc. The second is *Ananya Bhakti* by which the devotee worships the transcendent but objective monotheistic God. The last one is *Ekānta Bhakti* by which the devotee worships by silent adoration of the Ineffable but Omnipresent Lord by formulas etc.

Hanumān ever since remain devoted to his Lord Śrī Rāma, steadfast on his conviction that Rāma is none other than the Supreme Being. Rāma's friends are his friends, Rāma's enemies, his enemies. Ceaseless service of the Divine Master became the passion of his life that transmitted the energy of Hanumān into *Daivīśakti*—a spiritual force.

Rājagopālācārī writing on the meeting of Hanumān and Rāma says:

"The hearts of good men meet and instantly come together. As the *Kurala* says, the spontaneous mutual attraction of two hearts and not long acquaintance creates friendship and this friendship was part of the divine dispensation." It was predestined that Hanumān's sublime devotion should be at Rāma's service for the fulfilment of the purpose of the incarnation—and so there was acceptance at first sight" (vide *Rāmāyaṇa* by Rājagopālācārī p. 178).

Rt. Hon'ble Śāstrī observes:

"Superlatives crowd round Hanumān as you contemplate on him. He is the strongest person in the poem, not even inferior to Vāli or Kumbhakarṇa, the character who was most devoted to Rāma and allowed no one to come near him in his love for Rāma and his desire to perform all things whether he ordered them or not, which would have brought him good. (Vide *Lectures on Rāmāyaṇa* by Rt. Hon'ble Śastrī p. 252-253). Deeds which required the greatest strength, the greatest will power, fell to his lot and he performed them with admirable skill and thoroughness of execution.

After the coronation of Rāma, all those who helped him were given leave to depart. They were also given appropriate rewards, Rāma had given to Śītā a beautiful garland which with the consent of her Lord, Rāma, she gave to Hanumān with whom Sītā was thoroughly pleased and who fulfilled the following qualities:

tejo dhṛtiryaśo dākṣyaṁ sāmarthyaṁ vinayo nayaḥ ।
pauruṣaṁ vikramo buddhiryasminnetāni nityadā ॥

(*Vālmīki* VI.128. 82)

In *Uttara Kāṇḍa* some more details are added. When others have been given leave, Hanumān stands up before Rāma and says to him:

sneho me paramo rājanstvayi tiṣṭhatu nityadā ।
bhaktiśca niyatā vīra bhāvo nānyatra gacchatu ॥
yāvad rāmakathā vīra cariṣyati mahītale ।
tāvaccharīre vatsyantu prāṇā mama na saṁśayaḥ ॥

(*Vālamīki* 40. 16,17)

"Please give me this blessing that my affection for you should never diminish. Do not allow me to think of anything else or to divide my affection between you and any other person. I want to live so long as your great name is preserved amongst the sons of men. Let me be for ever and for ever your devotee." Then Rāma says to him: "Let it be as you wish; as long as my story is told amongst men so long shall your *Kīrti* form part of it. And your life may last long."

Then follows the remarkable statement by Rāma, acknowledging expressly the great help Hanumān had rendered to Rāma. Rāma says:

ekaikasyopakārasya prāṇān dāsyāmi te kape ।
śeṣasyehopakārāṇāṁ bhavāma ṛṇino vayam ॥

(*Ibid.* VII. 40.23)

Hanumān, you have done me numerous services all of the order of the first eminence. For any one of them all my life is an adequate return. If my life is pledged in return for one of your numerous services, I shall be in your debt in respect of the others and I shall be indebted to you in a manner that I can never think of repaying.

madaṅge jīrṇatāṁ yātu yat tvayopkṛtaṁ kape ।
naraḥ pratyupakārāṇāmāpatsvāyāti pātratām ॥

(*Ibid.* VII.40.24)

"It is not the characteristic of the highest person to expect a return for good deed we do to others when they are in trouble. When we save others' lives, it is then the greatest good deeds one performs to another. You must be in trouble to receive such a kindness at the hands of your friends. Therefore if that friend expects return of equal value, it means he must go into trouble. Therefore, Hanumān, do not expect any return for any of the things that you have done for me while I was in trouble and had to fight a tremendous battle. You helped me to mighty good purpose. If you did these things for me and I am to return those things to you, it means some harm must occur to you from which I might rescue you. Therefore it is best that your good deeds rest warm in my bosom. Or the passage may mean also: I do not want to do anything in return, for your great favours. A man who wants to do something good also is a *Pratyupakārī*" (vide pages 292—294; Ibid).

Vālmīki has devoted a full *Kāṇḍa, Sundara Kāṇḍa,* believed by devotees as a *Mantra-Śāstra* too for detailing the exploits and delineating the essential traits in the character of Hanumān, who describes himself:

dāso'haṁ kosalendrasya rāmasyākliṣṭakarmaṇaḥ ।
hanumānśatrusainyānāṁ nihantā mārutātmajaḥ ॥

(*Vālmīkī* V. 42.34)

"I am Hanumān, the son of *Vāyu,* (Wind God), the servant of Rāma (*dāso'haṁ kosalendrasya*), I can decimate the enemy armies and accomplish anything with utmost ease." Hanumān was touched by the resolution and fortitude of the hero and heroine in their most trying circumstances—viz., Rāma and Sītā. From that moment Hanumān was transformed from an admirer of Rāma and Sītā. This is illustrated in the above passage.

In the following two verses he says:

"Even a thousand Rāvaṇas cannot face me in battle, when I attack with rocks and trees in many ways. Even when all the *Rākṣasas* are looking with their eyes open, I shall shake Lanka, meet Sītā, salute her, and return after accomplishing my task" (ibid verses, 35,36).

Such is the confidence of this great servant of Rāma, who swelled in size to give Rāvaṇa, a taste of the forebodings that have yet to follow.

Sundarakaṇḍa, as also the whole of the *Rāmāyaṇa,* has got its spiritual significance. Devotees have found deep spiritual significance in the *Rāmāyaṇa* and have interpreted it as an account of man's ethical and spiritual progress. This *Kāṇḍa,* unlike the other *Kāṇḍas* (*Bālakāṇḍa, Ayodhyākāṇḍa, Araṇyakāṇḍa, Kiṣkindhākāṇḍa* and *Yuddhakāṇḍa)* is named *Sundarakāṇḍa* probably because of the literary excellence Vālmīki is inspired to reach, and so it is beautiful—*Sundara*. But many other meanings direct and esoteric have been given to it. It is *Sundara* because Hanumān the *Dāsa* of Rāma relieved Sītā of her sorrow—"*añjanānandanaṁ vīraṁ jānakīśokanāśanam.*" *Sundara* is also the name of an intermediary who joins the hero and heroine together. *Sundara* may also be the name of a monkey. The recovery of something lost is some times described

as *Sundara*. It may also be because this *Kaṇḍa* is to *Rāmāyaṇa* what Gītā is to *Mahābhārata*. It celebrates the discovery of truth by Hanumān, the great *Guru*, so that he could lead the *Sādhaka* (Rāma) to the same experience later. From the earlier *Kāṇḍa*, we find Rāma as a confused and ignorant *Sādhaka*—the *Jīvātmā* in search of the cosmic soul (Sītā) and here Hanumān acts as the *Guru*, whose function is to lead the *Sādhaka* to 'the kindly light.' Just as the *Upaniṣads* are considered to contain the supreme purport of the *Veda*, this *Kāṇḍa* is supposed to be the very quint essence of *Rāmāyaṇa* which is regarded as equal to *Veda* in holiness.

After his return to Kishkindha, Hanumān met Rāma and conveyed the news by expressing two words 'I saw Sītā'—'*Dṛṣṭā Sītā*' which speaks volumes. This is how *Sundara Kāṇḍa* conveys the essence of *Rāmāyaṇa*. The *Guru* (Hanumān) surrenders himself to his disciple when he realises the latters greatness as reflected in the disciple's estranged better half who is none other than *Jaganmātā* herself ! Further it signifies how the *Guru* himself crosses the perilous ocean of ignorance and bridges the gap between the separated souls thereby, leading to the announcement of the great event of "reunion of the individual soul with the cosmic soul."

Moralising on this extraordinary feat of crossing the ocean, as an attempt of *Sādhaka*, whose six *cakras* remaining dormant, when activated or the *Kuṇḍalinī* awakened, takes him to the much cherished yogic bliss *"tīrtvā mohārṇavaṁ hatvā rāgadveṣādi rākṣasān । yogī śāntisaṁyukta ātmāramo virājate ॥"*—*Ātma Bodha* verse 50 (see commentary of Śaṅkara). The *Yogī* like Rāma, the self, after crossing the ocean of falsehood and ignorance with the help and guidance of a *Guru* like Hanumān kills the demons of desire, hatred etc., re-unites himself with eternal peace (Sītā) and excels in a blissful state. The six cantos are also treated as synonymous with the six yogic *Cakras* stationed in the indolent human spine.

Rāmāyaṇa is thus the successful story of the individual soul traversing through distress, desolation and darkness in its great quest of truth, unites ultimately with the cosmic soul by slaying the ten-headed demon of evil with the benign and selfless help of a

a great *Guru* or *Ācārya*/that is Hanumān—'*kṛpā karahu guru-devakī nāī*'as Supreme *Guru* Hanumān, give us grace (*Hanumān Cālīsā* 37).

Seeking an *Ācārya* is not an act of formality. It is a spiritual must. He alone can remove darkness of ignorance. Etymologically it means:

> *gu śabdastvandhakārassyāt ru śabdastunirodhakaḥ* ।
> *andhakāra nirodhitvāt gururityabhidhīyate* ॥

Ācarya is one that gathers spiritual wisdom, imparts it to the pupil, and establishes him in its practice and himself practises it. His task ends up only in making the disciple firm in practice of the precept.

> *ācinoti hi śāstrārthān ācāre sthāpayatyapi* ।
> *svayamācarate yasmāt tasmādācārya ucyate* ॥

(*Srī Hari Vāyu Stuti* by Nagaraja Rao-Introduction p. 16-17)

Sundarakāṇḍa is thus an act of *Ācāryakṛtyam*.

Hanumān is vividly described as an untiring pursuer of his object of attainment, to whom nothing is impossible. He is the very embodiment of strength and self-confidence. No danger can thwart his purpose.

Hanumān is a great collosus who dwarfed the whole creation on the planet and planned environs into an uneasy disquietude by huge and terrifying form. He shot his huge frame across the path of the ocean to his goal of finding the whereabouts of Sītā. In the language of modern science he shot up like a rocket that is fired into space. With the thoroughness of a professional, he thrust back the huge submerged mountain, Maināka into the sea and won over *Nāgamātā Surasā* and sheared the inner entrails of the horrid demoness *Chāyāgrāhī*, and with one casual swipe of his left hand felled the indomitable demoness Lankinī. He saw the splendour of Lanka and its mighty pleasures and spotted Sītā. He witnessed the classic show down of lust personified by Rāvaṇa and fortitude embodied in Sītā, the former being handsome yet deceitful domineering and persuasiva, the latter being a withered flower, yet graceful and with an unwavering fortitude and devotion to her husband, Rāma. Sītā in a fit of anger denounced Rāvaṇa,

treating him like a mere blade of grass. Rāvaṇa left the place in disgrace giving the resolute lady two months time to change her mind and threatened that she would be devoured by the demonesses (vide *Rāmāyaṇa* by Ravi Amor in *Mirror* Nov. Issue, 1988 p. 42-43). Fear does not come near him and relentless action is his motto. It has to be noted that the source of his power is his intense and selfless faith in Rāma and confidence engendered in him by his absolute surrender of his ego at the feet of Rāma, to assume himself as only a *dāsa* of Rāma. It is doubtful whether another person like Hanumān could be traced anywhere else in the world-literature. Hanumān is unique in every respect.

This faith in Rāma can be illustrated by an instance that occured while he was in Lanka in search of Sītā. Being unable to find Sītā, he felt so extremely dejected and depressed that he thought of committing suicide for he feared his return without finding Sītā, would not be pardoned by Sugrīva. He then prayed thus:

namo'stu rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai ।
namo'stu rudrendrayamānilebhyo namo'stu candrāgnimarudgaṇebhyaḥ ॥

(*Vālmīki* V.13.59)

"Salutations to Śrī Rāma along with Lakṣmaṇa ! Salutations to Sītā, the daughter of Janaka ! Salutations to Rudra, Indra, Yama, Vāyu, Candra, Agni and host of Maruts."

After praying thus, it struck him, that there is one place in Lanka which he had not yet searched. He was joyed at the thought, and then striking his tail on the ground with glee, he started his search again and discovered the place where Sītā was sitting.

This verse clearly indicates his absolute faith in Rāma. Like a *Mahout* that controls a big elephant, his love of Rāma, controls him who is a giant intellectually, morally, physically and even spiritually. Desire arises from a sense of imperfection or limitation which is characteristic of man who identifies himself with his ego. Hanumān's entire exploits reveal that he is egoless; he is self-giving, prepared to give everything for the sake of Rāma who

to him is Lord Nārāyaṇa Himself. Devotees of Rāma believe that the above verse if uttered with faith, will fulfil all their desires.

When he was asked by Rāma what he felt of Him (Rāma), he said:

dehabuddhyā tu dāso'haṁ jīvabuddhyā tvadātmakam ।
ātmabuddhyā tvamahamiti me niścitā matiḥ ॥

"When I think of myself as an embodied being I am your *dāsa* (servant); when I think of myself as an individual soul, I am part of you; but when I realise 'I am *Ātman*'. I am one with you. This is my firm conviction".

What a fine sentiment expressed ! In Hanumān we find a sense of complete and unreserved dedication of his own self, his dependence and one as belonging to his Lord, by a process of complete annihilation of his ego. The essence of *Ātma-Nivedana* is present and visible. To keep close to God is the secret of right living, and guarantee of lasting and real welfare. By remaining totally dedicated to the glorious spiritual ideals, one can rise to the highest purity and come face to face with God. The sublime way of life itself unfolds before the votary of the holy *Rāmāyaṇa*.

Tulasīdāsa in *Hanumān Cālīsā* says: You are the messenger of Śrī Rāma, abode of immeasurable strength—"*rāma dūta atulita baladhāmā*" 2. You are a great hero of exceptional valour with a body as strong as the thunderbolt "*mahābīra bikrama bajaraṅgī*" (3). In verse 6, Tulasīdāsa says: "*saṅkara suvana kesarīnandana teja pratāpa mahā jagavandana*"*6.*

"You are incarnation of Śiva and son of kesarī, and you are adored by the whole world on account of your brilliance and courage:"

yuga sahasra yojana para bhānū । *līlyo tāhi madhura phala jānū* ॥

"You swallowed the sun from a distance of sixteen thousand miles, considering it to be a sweet fruit."

These two verses from *Hanumān Cālīsā*, refer to his birth and special incidents relating thereto.

The story goes that one Puñjikasthalā, an attendant of Bṛhaspati, was cursed to assume the body of a female monkey. This curse was to be redeemed by the female monkey giving birth to an incarnation of Lord Śiva. Accordingly Puñjikasthalā (now a female monkey) was born as Añjanā and together with her husband Kesarī, she lived a life of chastity and purity. They performed several austerities, during which period, she worshipped Lord Śiva and prayed for a boon that He, Lord Śiva, should be born to them as their Son. Lord Śiva granted the boon and her curse was removed.

At that time Daśaratha was performing *"Putrakāmeṣṭi" Yajña.* The divine pudding which came out of the *Yāga,* was distributed by Daśaratha among his three wives. A portion out of the said pudding was snatched by an eagle, who dropped it where Añjanā was engaged in worship. Pavanadeva the Wind-god or *Vāyu Deva,* delivered that fragment of the pudding on the outstanding hands of Añjanā who immediately swallowed it. She thus in due course delivered a baby monkey called Hanumān. Thus we find Lord Śiva incarnated as Hanumānjī. Tulasīdāsa hence calls Hanumān as *Saṅkara Suvana*.

Even when he was still young, Hanumān tried his strength against the Sun Himself. While he was baby, his mother, once placed him in a cave and went to the forest in search of food, instructing the baby not to eat anything except bright and ripe fruits. The child seeing the glittering and glowing Sun, mistook it for a bright fruit to be eaten by him, made a leap for it. He was sixteen thousand miles away from the Sun when Rāhu (that day was a day of eclipse) complained to Indra against the new threat to his power. Indra struck Hanumān with thunderbolt. Hanumān fell down with his cheek running in. His father Pavanadeva carried the son to *Pātāla,* and himself departed from the earth, causing danger to all beings on earth. Brahmā and other gods intervened and requested Pavanadeva to return to earth. In order to appease Pavanadeva, they granted several boons to Hanumān, giving him immunity from death by reason of *Astra* or *Śastra.* Hanumān thus became invincible and more powerful than any other being, divine or ordinary. Thus Hanumān became an embodiment of the powers of gods and godesses.

The birth of Hanumān as givẹn by Swāmī Sivānanda in *Beauties of Rāmāyaṇa-Introduction* p. 29.30 is as follows:

Añjanā the daughter of Kuñjara and wife of Kapi-chief, Kesarī was the most beautiful bevy of her times. By a curse she became a *Vānara*. Once a strong wind exposed her body to the winds. The Wind-god fascinated by her beauty, embraced her and entered into her womb. She became frightened. The Wind-god consoled her saying that a strong and itellectual child will be born to her, possessing great powers and will be swift moving like wind. Añjanā was much delighted. Hanumānjī was thus born to her in a cave. The child seeing the Sun sprang up to catch it mistaking it fọr a fruit. Indra hurled the thunderbolt and the child fell down which hurted his left cheek. Since then the boy is known as Hanumān.

Even when young, he would try his strength by marring the performance of *Yāgas* by *Ṛiṣis*. The *Ṛiṣis* knowing his powers and strength bore it all for long. Having become intolerable, they cursed him with an inability viz., that he would not remember his strength until somebody reminded him. The reference in verse 18 of *Hanumān Cālīsā* is to this incident in Hanumān's life.

In *Sumadhva Vijaya* Canto I verse 9, it is stated *Mukhyaprāṇa*, who is the impeller of the hosts of *Jīvas*, who is the preceptor of the souls eligible for *Mokṣa* and who is the Lord of all *Jīvas* (or who is the lord of *Sūrya* and other gods) was born to the wife Añjanā Devī (in the house of Kesarī) a monkey. Hanumān chose as his spiritual preceptor (Guru) Sūrya, who while accepting Hanumān as his disciple, told him (Hanumān) that his (Sūrya's) course round the sky would not be stopped. Hanumān to the surprise of all, agreed to this condition and thus facing the Sun, moved backwards, while at the same time concentrating on all the lessons also. Within a short time he mastered all the scriptures. Looking at the strange method of study, Surya considered that strange manner of studies itself is sufficient as *Dakṣiṇā* to him. But Hanumān pressed *Sūrya* to accept more. *Sūrya,* therefore, requested Hanumān to assist Sugrīva (son of *Sūrya*) who was living in Kishkindha, by becoming Sugrīva's minister. Thus we find Hanumān the most powerful of

all the *Vānaras* becoming a minister of Sugrīva.

Adhyātma Rāmāyaṇa graphically describes a scene, after the coronation of Śrī Rāma wherein after presenting valuable articles by the Lord to all those who helped him, the Lord found Hanumān standing aloof with joined palms in great devotion. Rāma said: 'O Hanumān ! I am extremely pleased with you. Ask Me what you desire. I shall give you that. Hanumān filled with extreme joy, salutes Rāma and says:

> *atastava nāma satataṁ smaran sthāsyāmi bhūtale* ।
> *yāvatsthāsyati te nāma loke tāvatkalevaram* ॥
>
> (*Yuddha Kāṇḍa* 16.13)

"I am not satisfied with repeating Thy name, O Rāma ! therefore I wish to remain always on this earth repeating Thy name. May this body of mine remain so long as Thy name is remembered in this world, O Lord, this is the boon that I desire."

That is *Prema* or love for his Rāma, who is not a king to him, but his *Iṣṭa Devatā* in whom he finds his very self itself. That then is the typical nature of *Bhakti*.

V.V.S. Ayyar in his *Kamba Rāmāyaṇa* says that the three last books of the *Rāmāyaṇa* must be studied from beginning to end and in order to obtain a full and adequate mental picture of the great *Vānara* who came into the world 'to remove the helplessness of '*Dharma*' the parting words which the poet Kamban puts in the mouth of Rāma (when after his happy coronation he sends Hanumān back from Ayodhya to his own Kiṣhkindha and which are very beautiful and a measure of Hanumān's place in this story, says the poet, Kamban:

And turning full on him his eyes that rained
Affection and love, he said, 'There's none like thee
When dangers hedge us round, to free us from
Their fangs and lead us to shelter safe'
What guerdon can I give thee for the help
Invaluable that thou hast rendered me
In the past? Embrace me, O my brave hero !

(VI. 39.20)

V.V.S. Ayyar now comments on this particular 'embrace' that the Lord had specially allowed, to Hanumān, thus:

"What reward indeed can be greater than embracing the sacred body of Rāma whose beauty painters could not paint or sculptors chisel and which none but Sītā, not even the *Ṛṣis* were given to touch in that incarnation."

But Hanumān's modesty and devotion would not allow him to put himself on a plane of equality with his master. He just hung down his head and stood aside, thus showing to the world how true merit always effaces itself avoiding public recognition. We shall also leave our hero in this same altitude only pointing to him as a beacon light to those who desire to achieve greatness in this world and the next *(Kamba Rāmāyaṇa—A study* by V.V.S. Ayyar p.210). *Bhāgavata* calls Hanumān *Paramabhāgavata* Hanumān (V.19.1).

Before concluding this brief sketch on Hanumān, one has to remember that these *Vānaras*, are not really monkeys, as they are depicted in the story, but a race of men—may be a tribe living in the forest—with having monkey as their ensign on their flags. They have engineers, physicians, army commanders, kings and an orderly system of governance of their kingdom. Hanumān is particularly learned in the *Vedas*. Vālmīki imports even *Āryan* social domestic manners, acts and industries, the sacred rites and ceremonies and civic and political life into the life of these *Vānaras*. Book IV-Ch.3 verse 26 to 34 of the *Vālmīki Rāmāyaṇa*, where we find, that Hanumān disguising his monkey form and assuming the form of a mendicant, approaching Rāma and Lakṣmaṇa, now at Ṛṣyamūka in search of Sītā, introduces himself as the minister of Sugrīva, enquires of them their whereabouts. Hearing the speech of Hanumān, Rāma, wearing a cheerful contenance spoke to Lakṣmaṇa standing by his side, thus: "He who has arrived here in my presence is a minister of Sugrīva, the highminded chief of monkeys, whom alone I was seeking, answer in sweet words with affection. I have foresaid, monkey who is a minister of Sugrīva, knows how to speak and is a tamer of foes; O Lakṣmaṇa, to speak in the way he has done is not possible for one

Hanumanji knew Veda

who has not studied *Ṛgveda* with an eye to its meaning, not memorised *Yajurveda* and has no knowledge of *Sāmaveda* either. Surely the entire range of *(Saṁskṛta)* grammer has been studied by him in many ways as is clear from the fact that nothing has been wrongly worded by him (even) though speaking a good deal. No fault was noticed anywhere in his face nor again in his forehead nor in his eye brows, nor in any one of his other limbs. The speech emanating from his bosom and articulated by his throat, marked by his absence of prolixity is unambiguous and unfaltering and does not make a grating impression on one's ears uttered as it is in a modulated tone. He utters a wholesome distinct and remarkable speech which is grammatically correct, fluent and delightful to the mind. Whose mind will not be rendered favourable by this wonderful speech which has its seat in three articulating organs (viz., the bosom, throat and mouth), to say nothing of others. The mind even of an enemy with his sword uplifted will be made friendly thereby. What a great appreciation of the talents of this monkey specially as it comes from Rāma who had started his acquaintance only just then. Hanumān is thus a *Jñānayogī* a *Karmayogī* and a sincere and a selfless devotee of Lord Rāma, was no wonder offered a place one among the seven *Cirañjīvīs*. He is mentioned in *Nārada Bhakti Sūtra 83*. Thus "the teachers of *Bhakti* unanimously declare without being least afraid of public criticism the great teachers, Kumāra, Vyāsa, Śuka, Śāṇḍilya, Garga, Viṣṇu, Kaundiniya, Śeṣa, Uddhava, Āruṇi, Bali, Hanumān, Vibhīṣana and others.

Trivikrama Paṇḍita in verse 23 of *Vāyu Stuti* states that Hanumān has been given the place of next Brahmā and also the enjoyment of the constant presence of the Lord:

devyādeśapraṇīti druhiṇaharavarānadyarakṣo vighātād
āsevodyaddayārdrassahabhujamakrodrāmanāmā mukundaḥ ।
duṣprāpe pārameṣṭhye karatalamatulaṁ mūrdhni vinyasya dhanaym
tanvan bhūyaḥ prabhūta praṇaya vikasitābjekṣaṇastvekṣamāṇaḥ ॥

"You conveyed the message of Srī Rāma to Sītā and Sītā to Śrī Rāma. You killed the demons (such as Akṣakumāra and others) who could not be killed because of boon from Brahmā and Rudra.

He who is constantly seeing you with his beaming eyes, placed His matchless palm on your head and thus making you blessed, gave you the status of *Caturmukha Brahmā* unattainable by others, endowed you with His constant presence—*Saha Bhogaḥ.*

In *Hanumān Cālīsā* verse 31, Tulasīdāsa sings:

aṣṭasiddhi nava nidhi ke dātā । asa bar dīna Jānakī mātā ॥

"Mother Sītā granted you the boon that you will be the bestower of the eight supernatural powers and the nine forms of wealth (nine types of devotion)."

Nārāyaṇa Paṇḍtācārya in his *Sumadhva Vijaya* Canto 1 verses 23 to 27 states how much Rāma was pleased with the services of Hanumān:

23. Lord Rāma who was pleased with the services (of Hanumān) gave to this Hanumān the rulership of *Satyaloka* placing His hand on Hanumān's head with a mind possessed of great affection, with a look wet with kindness and with words equal to nectar.

24. There was non dearer to Śrī Rāma than Hanumān. There was nothing difficult to be obtained in Śrī Rāma's kingdom. Even then this Hanumān who found pleasure in the service of the feet of Śrī Rāma did not desire enjoyment of the pleasure of the senses. That is indeed real indifference to worldly objects.

25. O Lord, salutations to You, O Śrī Rāma ! salutations to You. O Lord, I bow down to Your lotus-like feet again and again. Thus that Hanumān delighted himself by saluting Śrī Rāma.

26. Wherefore this Śrī Rāma while leaving the earth (for His eternal abode) gave His own self to this Hanumān for constant worship. How can we describe the supreme grace of Śrī Rāma (Lord of Sītā) in that Hanumān the best of the monkeys?

27. This Hanumān is even now constantly worshipping the Lord Śrī Rāma in *Kiṁpuruṣa,* being always absorbed in the nectar of the story of Śrī Rāma which is the cause (for the realisation) of innate bliss to the devotees worshipping Him (through hearing, contemplation and other means). This is well-known from the Purāṇas.

(*Translated by* D.R. Vasudeva Rau).

hṛdorusauhārda bhṛtādhimaulinyasten hastena dayārdradṛṣṭyā. ।
sevāprasanno'mṛtakalpavācā dideśa devaḥ sahabhogamasmai ॥
preṣṭho na rāmasya babhūva tasmānnarāmarājye'sulabhaṁ ca kiñcit ।
tatpādsevāratireṣa naicchattathāpi bhogānnanu sāviraktiḥ ॥
namo namo nātha namo namaste namo namo rāma namo namaste ।
punaḥ punaste caraṇāravindaṁ nāmāmi nātheti naman sa reme ॥
kiṁ varṇayāmaḥ paramaṁ prasādaṁ sītāpatestatra haripravarhe ।
muñcanmahīṁ nityaniṣevaṇārthaṁ svātmānamevaiṣa dadau yadasmai ॥
svānandahetau bhajatāṁ janānāṁ magnaḥ sadā rāmakathāsudhāyām ।
asāvidānīṁ ca niṣevamāṇo rāmaṁ patiṁ kiṁpuruṣekilāste ॥

(*Ibid. pages*3-4, 23—27)

Thus wherever Rāma is, there we have Hanumān also present, singing the holy and divine name Rāma , Rāma, *Tāraka Mantra*, that takes one from the ocean of *Śaṁsāra* into the Eternal Abode of the Reality.

What we lack to-day is not the map that guides us and takes us to the home of the Eternal but dedicated men who would utilize the maps and chalk out their programmes with a dedicated mind, as in the case of Hanumān. In this labyrinthine course, many retreat without proceeding further, and start their course, once again. Repetition of life is their lot. It is only they who are dedicated that run their full course and attain their final goal of life.

na karmaṇā na prajayā dhanena ।
tyāgena ekamamṛtatvamānaśuḥ ॥

"Not by work, nor by progeny nor by wealth but by renunciation alone can immortality be attained.

(*Kaivalyopaniṣad* 2.)

These sublime and melodic utterances of those ancient skylarks of the spiritual lore soaring high into the thin and ambrosial airs of the highest spheres of mind and Reality take with them all those straying low in the terrestrial regions into that haunting presence of the Supreme Spirit and leave us there to be one with Him in a spirit of selfless abandonment of everything material or otherwise and one's ego even as is exemplified by the life of Hanumān.

Hanumān—The Devotee-Deity

—Dr. Satya Swarup Misra

Hanumān is the most popular Deity in the Hindu pantheon. People of various tastes and ages visit the temple of Hanumānji with great devotion, perhaps because it is commonly believed that he fulfils the desires of the devotees very soon.

Normally he is known as a devotee of Rāma and was born in the *Tretā* era in the form of a monkey.His role was that of a devotee, but he has shown on occasions the divine power which even Rāma has normally not shown. He could change his form into a massive one or into a highly small one comparable to that of a fly. Rāma crossed the sea on a bridge but Hanumān could cross it by his divine power. Rāma as *Maryādā Puruṣottama* abstained Himself from the exhibition of any spiritual power. He almost always presented Himself like an ordinary human being with rather an idealistic approach to life.

The date of birth of Hanumān is controversial. Several dates are given in various *Purāṇas*. The following are some proposed dates in various *Purāṇas*—

1. *Kārtika* Dark Lunar 14th day.
2. *Caitra* Bright Lunar 15th day.
3. *Caitra* Bright Lunar 11th day.
4. *Meṣa (Vaiśākha Saṅkrānti).*
5. A day in the month of *Āśvina.*
6. A day in the month of *Śrāvaṇa.*

This controversy has led some scholars to think that Hanumān is not an original deity of the *Āryan* pantheon. He is borrowed from the Dravidian pantheon.

Prof. S. K. Chatterjee in *Dr. B.C. Law*, vol. I, P. 41 derives Hanumān from Tamil '*Ān*'-male and '*Manti*'-monkey.

It is to be noted that Hanumān is also attested as a deity in Elamite; (compare Elamite *Hanubani* (a god's name).—We have evidence from several other languages also that worship of Hanumān was spread from India to various parts of the world.

But in fact like several other deities Hanumān also is an eternal manifestation of the Almighty. The Almighty as a bird is *Garuḍa*, similarly the Almighty, in a monkey form is Hanumān. Some religious scripture in their treatments on Rāma depict Hanumān as an incarnation of Lord Śiva. In several *Purāṇas Vṛṣākapi* is one of the eleven Rudras. The name *Vṛṣākapi* needs a bit explanatory note. The word *Vṛṣa* now means Bull, but originally it meant Mighty. The meaning is still to be seen in the words Varṣīyān and Varṣiṣṭha which respectively means elder and eldest or bigger and biggest. Some western scholars translate *Vṛṣākapi* as man-ape. (Vide Monier Williams Sanskrit-English Lexicon and vide Mayrhofer Etymological Dictionary of Sanskrit). But *Vṛṣākapi* should preferably mean the Mighty ape (vide Misra, S.S.Etymology of Vrisha published in Prajñā, B.H.U. Journal Vol 23 (pt.2) and 24 (pt.1) Year 1978.

Vṛṣākapi is referred to in *Ṛgveda* (X.86). He is there addressed as *Kapi* (Monkey), *Mṛga* (Animal) etc., and he is shown as a friend to Indra and Indrāṇī, besides there is a mention of *Vṛṣakapāyī* also, presumably a wife of *Vṛṣākapi*. Since *Vṛṣākapi* was one of the eleven *Rudras*, it is natural that there is a wife of *Vṛṣākapi* also. But when he was born as Hanumān he was a *Brahmacārī*. But the name *Vṛṣākapi* shows that as one of the eleven *Rudras* he was also with a monkey form. The reference in *Ṛgveda* proves that he was a quite original Aryan Deity and not borrowed from Dravidian as some scholars think. But in fact Aryan and Dravidian have almost a common pantheon.

As a devotee of Rāma, Hanumān is eternally present with Lord Viṣṇu thus it may be conjectured that Lord Śiva in the form of *Vṛṣākapi* or Hanumān is an eternal devotee of Lord Viṣṇu.

Thus Hanumān is the Almighty himself presenting himslef as a devotee to the Almighty and in spite of being a great devotee he is in full possession of divine power which is the characteristic of Almighty.

He is widely worshipped by all Hindu sects, such as Vaiṣṇava, Śaiva, Śākta etc., as he is considered to be the best bestower of boons to devotees. He is very often used by God to take away the pride of others since he as a devotee of Rāma was almost fully free from pride. Once in the *Dwāpara* era, Lord Kṛṣṇa engaged him to take away the pride of Garuḍa and *Cakra,* the famous weapon of Kṛṣṇa-Viṣṇu. On another occasion he took away the pride of Bhīmasena, still on another occasion he took away the pride of Arjuna. Thus he was an instrument of God to help the devotees in taking away their demerits which would take them away from God.

Thus Hanumān the devotee-deity is quite unique in the Hindu pantheon.

An embodied soul steadily reaps on departing from this world all the good and evil fruit of his actions done under the notion of virtue or vice and with an eye to their (good or evil) consequences. (Yourself) worth grieving for, whom (else) do you grieve for as pitiable and yourself miserable what miserable beings do you commiserate? This body being (evanescent) like a bubble, who is worth grieving for to whom? This boy Aṅgada, for his part should be looked after by you, the mother of a surviving son. (Please) also bestow your thought on the rites that should be performed (by you) hereafter for the good of Vālī (in the other world). You know the birth and death of created beings to be indefinite; therefore, O wise lady, only that which yields good results (hereafter) should be done on these occasions (of bereavement from one's near and dear ones) and nothing which is (purely) worldly (such as wailing and crying for a departed soul).

—*Vālmīki Rāmāyaṇa* (IV.21.2—5)

If we live in the world for serving and comforting the world without expecting any return, it means that we have learnt the art of living in the world and we are emancipated.

—*Swami Ramsukhdas*

Śrī Hanumān in the Mahābhārata

—*Chavali Subba Rao*

Śrī Bhakta Hanumān is one of the seven *Cirañjīvīs* (Immortal or Eternal personages) the other six being Aśwatthāmā, King Bali, *Maharṣi Vyāsa,* Vibhīṣaṇa, Kṛpācārya and Paraśurāma.

Śrī Vīra Hanumān was born to Añjanādevī and God Vāyu by the grace of Lord Śiva.

Śrī Bhakta Hanumān is said to be ever present with folded hands and tearful eyes wherever *Rāma-Nāma* is sung by the devotees. He sees Rāma everywhere and dances with joy wherever *Rāma-Nāma* is uttered.

We come across a beautiful episode regarding the meeting of *Bhakta Hanumān* and the Pāṇḍava prince, Bhīma, narrated in the *Aranya Parva* of *Mahābhārata* written by *Maharṣi Vyāsa.*

Both Hanumān and Bhīma are the sons of *Vāyu,* the wind-god. But they were not knowing each other till they happened to meet accidentally when the Pāṇḍava prince, Bhīma went on an itinerary to the mountain of Gandhamādana to fetch some *Sougandhika* flowers sought by his wife, Draupadī, who was fascinated by their rare charm and sweet fragrance. Hanumān had his abode in those mountain ranges.

On entering one beautiful grove during his journey, Bhīma made a loud noise by blowing his conch. At that shattering sound-the flora and fauna of the region shuddered. Hanumān who was taking rest in a cave nearby was also awakened by the terrible sound and thought that it should have been made by a very mighty warrior.He wanted to teach a lesson to the fellow. So Hanumān laid some big boulders and tree-trunks on the way and lay himself stretching his big tail across and made a terrible sound by striking his tail on the boulders. The Pāṇḍava prince was aghast at the terrible sound which shattered the region.

Proceeding on his journey, Bhīma saw the huge old monkey lying across the path with his long tail stretched across the path. Hanumān was lying with half-closed eyes as if he was sleeping. Then Bhīma asked Hanumān in a big and authoritative tone to remove his tail across the path and give him way to proceed on his journey. Then Hanumān replied that he was too old and weak to move his tail and that he could lift his tail and go. Then Bhīma tried to lift the tail but could not move it even a little. Then he applied both his hands and struggled hard in vain. He was quite surprised and felt humiliated as he could not move the tail even a little in spite of using all his strength. Then he told the monkey that he would fly over his tail as Hanumān flew over the sea to Lanka in *Tretāyuga* to find out Sītā who was abducted by Rāvaṇa, the *Rākṣasa* king. Hanumān was amused at his words. Then the *Pāṇḍava* prince felt that the monkey lying before him was not an ordinary monkey but must be some extra-ordinary being with super-powers. So he requested him to reveal his true identity. Then Hanumān laughed at Bhīma and revealed his real identity and appeared in his original form and recalled his reminiscences in crossing the ocean to find Sītā in Lanka. Then Bhīma prostrated before Hanumān who stood like a mountain of gold with his brilliance. Then Hanumān blessed Bhīma and assumed his present form.

Then Bhīma explained to Hanumān the object of his journey to Gandhamādana and sought the latter's blessings. Then Hanumān gave him some useful hints to overcome the obstacles he would face during the journey and blessed him for success in his endeavour. Hanumān told him how *Dharma* prevailed during the four *Yugas* and how *Dharma* would deteriorate during the ensuing *Kaliyuga*. Bhīma felt exceedingly glad at the wise counsel given by Hanumān and thanked him very much. Hanumān also blessed Bhīma and said that they would succeed in the ensuing war with the *Kauravas* and that he would be watching the warfare sitting on the banner of Arjuna's chariot. Hanumān embraced Bhīma and bade him farewell after showing the latter the way to the Gandhamādana lake and disappeared.

Oṁ Tat Sat!

Śrī Hanumān in the Vedas

—*Tamraparni K. Narasimhan*

Śrīmad Rāmāyaṇa and *Śrīmat Mahābhārata* are our national epics that describe the deeds of Śrī Rāma and Śrī Kṛṣṇa who are incarnations of Śrī Viṣṇu. We find references to the events of these epics in the ancient *Saṅgam* literature of the Tamil language. There is a reference to the funny way in which the monkeys wore the ornaments dropped by Śrī Sītā from the *Puṣpakavimāna* when she was carried by Rāvaṇa.[1] Another reference describes how Śrī Rāma seated under a banian tree and engaged in coversation with Hanumān and others, silenced the chirp of the birds perched on the tree by simply raising his hand.[2] A king of the Cheradesha was said to have fed the opponent sides in the *Kurukṣetra* war[3]. There are also other references to the events of *Mahābhārata* showing the antiquity and popularity of the epics.[4]

The incarnation of Śrī Viṣṇu is for the protection of the virtuous, for the extirpation of the evil-doers and for establishing righteousness on firm footing[5]. It is said: "*bhūbhāra haraṇe viṣṇoḥ pradhānāṅgaṁ hi mārutiḥ*"—Śrī Māruti indeed is the chief agent of Śrī Viṣṇu in lessening the burden of the earth[6]. The *Manu Smṛti* asserts that the *Veda* is the root of all *Pramāṇas*—"*vedo' khilo dharma mūlam*". So an attempt is made in this article to trace the references in the *Vedas* to *Śrī Mukhyaprāṇa,* the *Mūlarūpa* of Śrī Hanumān, Śrī Bhīma and Śrī Madhva as indicated by Śrī Madhva himself. Śrī Madhva shown,

1. Purāṇānūru. 378
2. Agaṇānūru. 70
3. Purāṇānūru. 2.
4. Kalittogai. 25, 52, 101,104,108, Sirupan and Perumpan.
5. *Śrīmad Bhagavadgītā*. IV.8.
6. *Garuda Purāna Brahma Khaṇda*. I. 84, Śrī Rāmatattva Prakāśa Press, Belgaum, 1905 and quoted by Śrī Madhva in his *Mahābhāratatātparya Nirṇaya,* II.16.

on the sound authority of *Śrutis* and *Smṛtis*, that he is the third incarnation of *Śrī Mukhyaprāṇa*. Surely he will not make any false claim regarding his status because gradation of souls is a cardinal doctrine of his philosophical system and in his work *Anuvyākhyāna* he quotes authorities to assert that misconception will lead to damnation[7]. Incidentally he is the only Indian Philosopher who has brought to light the references in the *Vedas* to Śrī Hanumān and Śrī Bhīma by properly interpreting the relevant *Śrutis*.

While commenting on the Verse:

> *parānvayācchabdavāṁśca prāṇa ojaḥ saho balam* ॥
> *vāyorapi vikurvāṇāt .... sparśaśabdavat* ॥
>
> (*Śrīmadbhāgavatam* II.5.26-27)

Madhva contends that *Vāyu* is *Mukhyaprāṇa*. The root *'Ana'* means 'to breathe' and with the prefix *'Pra'* it becomes *'Prāṇa'* to denote the Life Force of all. He substantiates his claim by the following quotation from *Mahābhārata*:

> *sarva ceṣṭayitṛtvāttu prāṇo'bhibhava śaktitaḥ* ।
> *ojastvanabhibhāvyatvāt sahaśca svecchayā kṛteḥ* ॥
> *balam vidārakatvācca vidhṛtirvāyurucyate* ।

Meaning: *Vāyu* is called *'Prāṇa'* since he is the Life Force of all, he is *'Ojas'* due to his power to inflict defeat on enemies; he is *'Sahaḥ* because of his invincibility; he is *'Balam'* on account of his independence; and he is *'Vidhṛtiḥ'*, the supporter of all. Further the *Puruṣasūkta* declares: *'prāṇāt vayurajāyata'*—from the *Prāṇa* of *Virāṭpuruṣa* was born *Vāyu*. Thus it is clear that the *Prāṇa* or *Mukhyaprāṇa* of the *Śrutis* is the *Vāyu* of the *Smṛtis*.

Upaniṣadic passages have sung the supremacy and glory of *Prāṇa*, the *Mūlarūpa* of Hanumān, Bhīma and Madhva. The *Chāndogya Upaniṣad* of *Sāma Veda* decalres: *"atha ha ya evāyaṁ mukhyaprāṇaḥ...... sa eṣo'śmākhaṇaḥ* (I.2.7-8). The demons hitting against *Mukhyaprāṇa* were destroyed just as a ball of earth hitting against a solid rock; he is a solid rock, meaning he is invincible. This is well exhibited by him in his Hanumān and

Bhīma *Avatāras*. Though the chief mission of the third incarnation Śrī Madhva is to propagate right knowledge, he has exhibited his physical power in that incarnation too. During his tour he is said to have transported a big boulder weighing fifty tons single handedly and placed it as a bridge across the river Badrā in Kalasa village in Karnataka state.[8] Further *Mukhyaprāṇa* is free from sin, *'Apahata Pāpmā'* (I.2.9). So he is the highest medium through which *Udgītha*, Śrī Viṣṇu of Madhva's theology, is to be worshipped (I.2.14). He finally leads the souls to *Mokṣa—"sa enam brahma gamayati"* (IV.15.5). Fittingly the *Garuḍa Purāṇa* prescribes that when at worship one should set up an image of *Vāyu*, the symbol of *Viṣṇu* at an appropriate place and worship Him as immanent in it[9].

The *Praśna Upaniṣad* of *Atharva Veda* is in the form of the answers to six questions put to sage Pippalāda. The first section traces the twin principles of *Prāṇa* and *Rayi* to be sources of all creation. Śrī Madhva equates these with *Vāyu* and *Bhāratī* of his theology. He explains that this divine couple presides over the various principles of life in different capacities and carries on the work of creation. The next two sections plead for the supremacy of *Prāṇa* over the psychic and the physical world and the message is conveyed by a story. When *Mukhyaprāṇa* asserted that he alone sustains the body the other deities did not believe him. Then, when he moved out of the body, as it were, all other deities moved out. When he returned, all others returned. The other deities realised the superiority of *Mukhyaprāṇa* and praised him (II. 5—13). He is praised as *'Vrātya'*, one who is intrinsically pure[10]. He is also addressed as *Mātariśvan, "mātari pramāṇabhute ṛgādau śvayati"* one who reveals in authoritative scriptures like *Ṛg Veda*. Thus *Mukhyaprāṇa* is the strongest, both physically and intellectually. This story is found in *Chāndogya* (V.1. 6—15), *Aitareya* (II.4), *Bṛhadāraṇyaka* (VI.I.1-14) and *Kauṣītakī* (III.3) *Upaniṣads* also.

8. Epigraphica Karnātaka. Vol. VI. p.27. The bridge is found even now.

9. *pujā kāle devadevasya visnorvāyoh pratīkam yogya bhāge nidhāya antaryāminastasya vāyor harim ca laksmīpatim pūjayitvā* (I. 29-30).

10. *vrātyastvam svabhāvata eva śuddha ityabhiprāyah* —*Śrī Śānkara Bhāṣya* on *Praśna Upaniṣad*.

When Indrajit rendered inert the entire army of Śrī Rāma by his *Brahmāśtra,* Śrī Vibhīṣaṇa approached Jāmbavān and the latter enquired whether Hanumān was alive. He explained the propriety of his query as follows:

asmiñjīvati vire tu hatamapyahataṁ balam ।
hanūmatyujjhitaprāṇe jīvanto'pi mṛtā vayam ॥

"While this hero is alive, this force, albeit destroyed liveth; but if Hanumān is reft of life, although living, we are dead". Thus there is no diminution in the strength and intelligence of *Mukhyaprāṇa* in his incarnations. This is a unique characteristic of Hanumān.

Śrī Balitthā Sūkta is among the *Anna Sūktas* of *Ṛg Veda* (II.2.8 or I.21.2) and according to the *Anukramaṇikā* its seer is *Joucathyo Dīrghatamaḥ*. It is usually annotated as referring to the three *Agnis—Gārhapatya, Dakṣiṇāgni* and *Āhavanīya. Agni* is its *Devatā*. But Śrī Madhva calls it *Prāṇāgnī Sūkta*[12] and interprets it as referring to the three incarnations of *Mukhyaprāṇa,* namely Hanumān, Bhīma and Madhva.Its seer is *Bhṛgu*; the five *Prāṇāgnis*. *Prāṇa, Apāna, Vyāna, Udāna* and *Samāna* are its secondary *Devatās* and their indwelling forms *Aniruddha, Pradyumna, Saṅkarṣaṇa, Vāsudeva* and *Nārāyaṇa* are the primary *Devatās.* As already indicated '*Prāṇa*'. is Life Force; '*Aga*' means inert, incapacity to move by itself and the root '*Nī*' means 'to lead'. Combination of these three syllables results in the word '*Prāṇāgni*', which indicates Life Force, *Mukhyaprāṇa* who moves beings incapable of independent movement[13]. In the scheme of three fold interpretation of the *Vedas* adopted by Madhva, '*Prāṇāgni* in its primary sense denotes the Supreme Being Śrī Viṣṇu and it connotes *Śrī Mukhyaprāṇa* also. Further we have the following *Mantra* in *Praśna Upaniṣad:* "*prāṇāgnaya evaitasmin pure jāgrati gārhapatyo ha vā eṣopānaḥ, vyāno' nvāhārya-*

11. *Śrīmad Vālmīki Rāmāyaṇam.* VI.74.22. Nirṇaya Sāgar Press, Bombay.
12. Śrī Madhva, *Tantrasārasangraha.* IV.78.
13. *Prāṇāgneḥ, prāṇaḥ sarvajīvanahetuḥ, agniḥ svato gamanāsamarthat vādagaśabdavācyasya jagato netā, tasya prāṇāgnināmo mukhyaprāṇasy-Chalarīya Tippaṇī* on *Tantrasārasangraha.*

pacanaḥ, yad gārhapatyāt praṇīyate praṇayanād āhavanīyaḥ prāṇaḥ (IV.3) when asleep. The five forms of *Mukhyaprāṇa*—*Prāṇa, Apāna, Vyāna, Udāna* and *Samāna*—alone remain awake in the city-like body. *Gārhapatya* is *Apāna; Dakṣiṇāgni* is *Vyāna* and *Āhavanīya* is *Prāṇa*. Here life is conceived as a sacrifice and the three forms of *Mukhyaprāṇa* are symbolically identified with the three fires used in the *Vedic* sacrifice. So Madhva is justified in assigning the legitimate place for *Mukhyaprāṇa* among the deities of *Annasūkta*.

The following verse is found in the concluding part of more than ten works of Madhva and it indicates the meaning of *Balitthā Sūkta*-

yasya trīṇyuditāni vedavacane rūpāṇi divyānyalam ।
battaddarśatamitthameva nihitam devasya bhargo mahat ॥
vayū rāmavaco'nayat prathamakam pṛkṣo dvitīyam vapur ।
madhvo yattu tṛtīyametadamunā granthaḥ kṛtaḥ keśave ॥

The meaning is: Of (the god) Vāyu (the Lord of breaths, *Mukhyaprāṇa)* whose three blessed forms are distinctly spoken of in the words of the *Vedas,* whose essence is pure strength and wisdom, is the support and activity of the world, is highly worshipful and is ordained to manifest itself only thus (i.e., without any diminution of power etc.,) in his *Avatāras*—of such Vāyu the first incarnation is that which bore the words of Śrī Rāma (to Śrī Sītā); the second, that which proved the ruin of (the *Kuru*) forces and the third is Madhva by whom indeed this work is composed showing the supremacy of Keśava. The relevant *Ṛks* of the *Balitthā Sūkta* are:

***oṁ balitthā tadvapuṣe dhāyi darśataṁ devasya bhargaḥ sahaso yato'jani* ।**
***yadīmupa hvarate sādhate matiḥ ṛtasya dhenā anayanta ṣaśrutaḥ* ॥**
***pṛkṣo vapuḥ pitumān nitya ā śaye dvitīyamā saptaśivāsu mātṛṣu* ।**
***tṛtīyamasya vṛṣabhasya dohase daśapramatiṁ janayanta yoṣaṇaḥ* ॥**
***niryadīm budhnān mahiṣasya varpasa īśānāsaḥ śavasā kranta sūrayaḥ* ।**
***yadīmanu pradivo madhva ādhave guhā santaṁ mātariśvā mathāyati* ॥**
***pra yat pituḥ paramānnīyate paryā pṛkṣudho vīrudho daṁsu rohati* ।**
***ubhā yadasya januṣam yadinvata ādid yaviṣṭho abhavad ghṛṇā śuciḥ* ॥**
***ādin mātṝrāviśad yāsvā śucirahiṁsyamāna urvi jyā vi vāvṛdhe* ।**
***anu yat pūrvā aruhat sanājuvo ni navyasīṣvavarāsu dhāvate* ॥**

(Ṛk. I.141. 1—5)

The first *Ṛk* is construed as: *Sahasaḥ*—one who is capable of containing enemy forces, *Devasya*—of Śrī Vāyu Deva, *Tat*—the original form, *Bat*—has strength, *Darśatām*— has knowledge, *Yataḥ*— from which original form, *Yataḥ vapuṣe*—for Incarnation, *Itthām eva*—like-wise, (having strength and knowledge as in the *Mūlarūpa,* without any diminution), *Adhāyi*—assumed, *Tasya devasya bhargaḥ*—of Vāyu Deva capable of supporting and motivating, *Yat īm*—that, *Matiḥ*—the first incarnation Śrī Hanumān, *Ṛtasya*—of Śrī Rāma who is of the nature of pure knowledge or truth, *Upa*—in the vicinity, *Hvarate*—always dwells; *Sasṛtaḥ*—flowing with nectar, *Dhenāḥ*—Śrī Rāma's words, *Sādhate*—carries, *Anayanta*—delivered (to Śrī Sītā) or *Ṛtasya sasṛtaḥ dhenāḥ*—The words *of Śrīmad Rāmāyaṇa* which proclaim the supremacy of Śrī Rāma, *Anayanta*—teaches the devotees of Him. Here *Devasya is* taken to mean 'of Śrī Vāyu Deva' due to the presence of the word *Mātariśva,* a popular epithet of Śrī Vāyu in the third *Ṛk.*[14] The word *Vāyuḥ,* has two syllables *Va* and *Āyuḥ.* 'Va' is interchangable with *Ba* and denotes strength or '*Bat*', the adjective in the Ṛk. The root '*Aya*' means 'to go' and connotes knowledge. With the addition of *Uṇ* Pratyaya in *Tācchīlyārtha* and undergoing *Vṛddhi* due to the rule '*Ata Upadhāyāḥ*'.[15] It becomes '*Āyuḥ*' which means one who has *jñana* or knowledge; this is indicated by the adjective *Darśataḥ—Darśena Tataḥ,* in the Ṛk, derived from the root 'Dṛś' to see (to know). Thus *Vāyu* is strength and knowledge incarnate. The deeds of Śrī Vāyu exhibiting his might and intelligence in his incarnations as Śrī Hanumān, and Śrī Bhīma are too well known to enumerate here. Śrī Madhava explains the word *Matiḥ* as follows: *hanu (a) śabdo jñana vācī hanumān mati śabditaḥ*[16].The root '*hana*' means 'to go' and hence connotates knowledge![17] With the addition of '*Uṇ*' *pratyaya* it becomes *Hanuḥ* or *hanuḥ* itself may be taken as a word meaning knowledge. *Hanuḥ asyāstīti Hanumān,*

14. *śvasanaḥsparśano vāyurmātariśvā sadāgatiḥ—Amarakośa.*
15. *Aṣṭādhyāyī.* VII.2.116.
16. *Śrī Madhva, Aitareya, Taittīrīya, Chāndogya and Bṛhadāraṇyaka Upaṇiṣad Bhaṣyas,* quoted from the work called '*Sadbhāva.*'
17. *gatyarthānām dhātūnām jñānārthatvāt.*

Hanumān is one who has knowledge. Or from '*Hana*' we get *Hanavān*. Adding two *Ukāras* we derive Hanūmān which means one who is knowledge incarnate. Hence he is called *Matiḥ*. This is corroborated by *Garuḍa Purāṇa—Brahma Khaṇḍa* also.[18] The strength and knowledge of Śrī Hanumān are because he is *Bhargaḥ*—one who always contemplates on Śrī Rāma in his heart. Śrī Lakṣmī is called *īḥ*'[19] *īm upa anayanta* 'means Śrī Hanumān brought Śrī Sītā to the vicinity of Śrī Rāma. *Ṛta,* is right knowledge. It also means truth. Śrī Rāma is *Ṛta,* truth and right knowledge personified.

The first half of the second *Ṛk* is construed as: *Asya*—this *Vṛṣabhasya*— showering wishes or all powerful, *dvitīyam vapuḥ* second incarnation of Śrī Vāyu, *Sapta*—seven[20], *Śivāsu*—in the most auspicious, *Mātṛṣu*—scriptures[21], *Nitya*—ever, *Śaye*—pursues *Pṛkṣaḥ*—capable of destroying enemies.[22] *Pitumān*-glutton. Gluttony though a very great sin, is not so in the case of Bhīma because he as *Prāṇa*, has the intrinsic ability to consume twice or thrice daily, the enormous quantity of food offered as oblations in the form of five *Prāṇāhutis* by human beings.[23] This is an additional reason for the said interpretation of the *Sūkta*. The rest three and a half *Ṛks* glorify Śrī Madhva as the bestower of right knowledge. The word Madhava is explicit in them. A detailed and scholarly exposition of *Baḷitthā Sūkta* can be found in Śrī Jayatīrtha's *Nyāyasudhā,* Śrī Vādirājatīrtha's *Yuktimallikā Phalasourabham* and the respective *Tippaṇīs* of Śrī Raghūttamatīrtha, Śrī Vedeśatīrtha, Śrī Śrīnivāsatīrtha and Tāmraparṇi Śrīnivāsācārya on Śrī Madhva's *Bṛhadārāraṇyaka.' Chāndogya, Taittirīya* and *Aitareya Upaniṣad Bhāṣyas*. Let me conclude with the prayer of *Praśna Upaniṣad* (II.13).

18. *paroksenāpi sarveṣām harim darśayate* .... *kīrtitaḥ*, XVI.48.
19. *padminīm īm Śrī Śūkta.*
20. The four *Vedas*, the Epics, *Purāṇas* and *Pāñcarātra* according to *Sadbhāva*.
21. *mīyante jñāyante arthāḥ ābhyaḥ.*
22. *ksin kṣaya iti dhātuḥ ṣakārānta śabda-niṣpattiḥ.*
23. *Sarva dehesu sthitvā taiḥ kriyamāṇa bhojanādi bhogeṣu prathamam pañca pañcāhuti svīkartṛtvena....bhīmasya svarūpacintāyām bhogaśaktirapi doṣo neti bhāvaḥ. Śrī Vādirājatīrtha, Śrīman Mahābhārata Tātparyanirṇaya Bhāvaprakāśikā*, XXXII.75, Udipi, 1952, p.600.

All is under control of Prana

prāṇasyedaṁ vaśe sarvaṁ tri-dive yat pratiṣṭhitam ।
māteva putrān rakṣasva, śrīśca prajñāṁ ca vidhehi naḥ iti ॥

All this is under the control of *Prāṇa*, who is well established in the three worlds. O *Prāṇa*! Protect us as a mother protects her sons. Grant to us prosperity and wisdom.

Śrīkṛṣṇārpaṇamastu

All the obejcts of this world in their visible form are really evanescent in character. Their real character is visible to our eyes. Look upon all these objects with an equal eye. Make no differentiation among them. Do not discriminate between one object and another. If you cannot recognize the world as a manifestation of God, at least remove the sense of discrimination therefrom. Just as you treat the body as your own and do not view it apart from yourself, nor do you discriminate between one part and another, even so do not discriminate between one individual and another. View all with an equal eye, remove all sense of difference among them. Beatitude may be attained even through the removal of this sense of difference. If you cannot remember God, try to pursue this discipline.

—*Jayadayal Goyandka*

Having (accordingly) constructed across the sea a bridge with mountain-peaks of every description—full of trees the boughs of which were shaken by the hands of monkey-chiefs (who handled them)—the Lord, accompanied by armies (of monkeys) led by Sugrīva, Nīla and Hanumān, entered under the guidance of Vibhīṣaṇa (the fortress of) Lanka, already burnt (by Hanumān in course of his quest for Sītā).

(*Bhāgavata* IX. 10.16)

Hanumān—A Diplomat

—*N. Sita and N. Venkata Row*

In *Rāmāyaṇa* we come across a number of minor characters—none-the-less important. Each plays the little role as in a drama and not seen again. Mantharā appears when all is set for the coronation and not heard again, Jaṭāyu lives to pass in the information about the abduction of Sītā by Rāvaṇa, Kabandha directs the brothers to Sugrīva etc. Out of the whole range of characters Hanumān is the only multifaced personality. He is esteemed as the greatest among the wise "*buddhimatāṁ variṣṭham.*" He is not carried away by first impulses or thoughts though the popular feeling is expressed in certain parts of the country—"He has been asked to see (Sītā) and he came back creating a holocaust."

Hanumān makes his first appearance at the start of *Kiṣkindhā Kāṇḍa* and steadily rises in stature. A whole *Kāṇḍa Sundara Kāṇḍa* is devoted to him. No other person gets such importance. He is elevated to the stature of a Demi-God.

Sugrīva espies the royal brothers coming towards Rishyamuka and gets agitated being in constant fear of Vāli. Hanumān expresses, "Vāli can come here only at the risk of his life. No, your flighty imagination is clouding your otherwise keen judgment." This sobers Sugrīva who instructs Hanumān to go to the princes in disguise and seize them. He gives elaborate instructions for evaluation. Further he instructs that while talking Sugrīva should be able to see him.

Hanumān under the guise of a mendicant approaches the brothers. After due salutations he addresses the princes. His address shows the power of observation and evaluation. The present day interrogators are children before Hanumān.

Not getting response—Royalty does not respond to all and

sundry—Hanumān departs from the briefing: 'I am an ape sent by Sugrīva who would like to make friendship with you.'

युवाभ्यां स हि धर्मात्मा सुग्रीवः सख्यमिच्छति ।

(*Vālmīki* IV.3.22)

Rāma tells Lakṣmaṇa, as royalty responds through intermediaries only—"Hanumān is a past master in the art of speaking. It appears that there is no knowledge this young man has not acquired. He talks words that give joy to the heart, worthy words that come out clearly and quickly; words that are refined because he is well taught."

उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम् ॥

(*Vālmīki* IV.3.32)

"His speech foretells success to us."

"He is the minister of Sugrīva who has sought us out while I have been eager to meet him."

Hanumān at one stroke achieves the friendship of Rāma for Sugrīva by himself taking the initiative. The royal princes have been carried to Sugrīva. With the God of fire as witness Rāma and Sugrīva swear to help each other.

In due course after the death of Vāli the *Vānaras* are assembled for the search of Sītā. Sugrīva expresses confidence in Hanumān's ability to locate Sītā.

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः ।
देशकालानुवृत्तिश्च नयश्च नयपण्डित ॥

(*Vālmīki* IV. 44.7)

Rāma gives the signet ring. "If you see Sītā, give this ring. Seeing the ring She believes you as the one coming from Me."

अनेन त्वां हरिश्रेष्ठ चिह्नेन जनकात्मजा
मत्सकाशादनुप्राप्तमनुद्विग्नानुपश्यति ॥

(*Vālmīki* IV.44.13)

The *Vānaras* set out in search of Sītā. Soon the time-limit set by Sugrīva expires. There is disarray. Hanumān with his persuasiveness instils confidence in the group and brings them together.

Sampāti directs them to Lanka to see Sītā. Who will cross the sea ? With Jāmbavān's encouragement Hanumān undertakes to cross the sea. In his leap he encounters three persons and his response to each signifies a facet of Hanumān.

Maināka, a mountain and friend of Vāyu offers hospitality, Hanumān while unwilling to be held up accepts the honour by a touch and passes on. He then faces the *Nāga-Mātā* Surasā, sent by celestials to test his ability. He realises that he has to go through her mouth as ordained by Brahmā. He asks permission to come back after the fulfilment of the aim. He provokes her to enlarge her mouth by increasing his size. He instantaneously contracts himself to the size of a thumb, then enters her mouth and jumps back, Surasā is pleased with his quick-wittedness and blesses him.

He lands on *Trikūṭa*. He surveys the city and wonders at its splendour. He pauses and thinks as to how to enter. An emissary should not, by hasty action or folly to lack of discretion, ruin his mission. His thoughts are worthy of consideration by the present day emissaries. He waits for the sun to set. Reducing himself to the size of a cat he starts his search. Immediately he was confronted by the presiding spirit of Lanka who refuses to his persuations to be allowed to see Lanka. He was rebuffed and slapped by her. Suppressing his anger, he, closing his left fist, deals a blow which floors her. He moderates his blow considering the demon to be a woman. After hearing her prophecy that her fall portends the ruin of Rāvaṇa, he enters Lanka jumping over the ramparts, which only an enemy does, and puts the left foot forward.

After conducting an exhaustive search he locates Sītā under the Aśoka tree. He mounts the tree and hides himself among the leaves. He witnesses the tirade of Rāvaṇa and hears the dream of Trijaṭā, which foretells the doom of Rāvaṇa. After much cogitation Hanumān with rare wisdom resolves not to appear suddenly before Sītā but to speak of Rāma in her hearing as the best introduction. *Saṁskṛta* is suitable as it is not known to the guarding *Rākṣasas* but Sītā may suspect him to be Rāvaṇa in

disguise. He desires to express himself in Kosala dialect.

In sweet words he sings about Rāma, the abduction of Sītā, the friendship of Sugrīva, his leap and ends by saying,"I find before me the same figure, the features, the hue and halo."Like a seasoned speaker he pauses to see the effect. Then follows his descent from the tree, the conversation with Sītā, his efforts to create confidence and full acceptance. He takes the hair-ornament and sets to return. He ponders over as to what is left of his duty to Rāma.

A messenger who accomplishes success in diverse matters without jeopardising the main purpose, is considered to be the most competent of his tribe. Different means have to be adopted for achieving the objectives. It is Hanumān's duty to assess the strength and weakness of Rāvaṇa and also to have a personal talk. This is only possible by provoking Rāvaṇa. He sets out to destroy the gardens. Simultaneously he proclaims the greatness of Rāma. The keepers have been killed. Group after group gets destroyed. Rāvaṇa sends his son Akṣa who also gets smashed. Next comes Indrajīt, who realises that only *Brahmapāsa* can subdue Hanumān. Hanumān allowed himself to be bound by the *Astra* and carried before Rāvaṇa. Hanumān sees the mighty Rāvaṇa seated on a magnificent throne of gold studded with precious stones, with body smeared with fragrant musk and adorned with pearl garlands. Hanumān thinks, "How magnificent he looks ! What courage, strength and splendour ? How superbly all qualities blend ?" This shows how Hanumān's thinking is not clouded by jealousy nor was he awed. He can admire without resentment, the excellences in an enemy. A similar encounter is there in the *Yuddha Kāṇḍa*. Rāvaṇa, on his part, is shaken on seeing the effulgence of Hanumān.

As royalty, Rāvaṇa instructs Prahasta to speak to Hanumān. Prahasta asks—"Who are you ? Who has sent you ? You look a *Vānara* in form but your Halo belies your appearance."

Addressing Rāvaṇa Hanumān says—after all he is an envoy—"Lord of the *Rākṣasas* ! I am no messenger from the celestials. I am a *Vānara*. I have come to see you but as I cannot get in I had resorted to the destruction of your gardens. In self-defence I had

to kill the warriors. I cannot be bound by the *Brahma-Pāśa* but I allowed myself to be bound to see you. By Sugrīva's orders I have come here. Your royal brother sends his greeting." He continues, narrating the greatness of Daśaratha, Rāma's departing to Daṇḍaka at his father's bidding, Rāma's losing of Sītā and narrated the story till he, Hanumān sees Sītā in the grove. Hanumān advises Rāvaṇa to surrender.

Again towards the end Hanumān was sent on a mission by Rāma to see Bharata. "Go and find out if all is well with the king. Give Bharata my greetings. Tell him the abduction of Sītā and all the happenings. He is accompanied by powerful friends. If Bharata has fallen in love with power, let him rule. Quickly return and inform. Hanumān seeing Bharata forgets to go back to inform Rāma. He meets Rāma with Bharata.

Lapses and failures in no way detract the real greatness of Hanumān.

Like the wind, Hanumān dragged along (with him) masses of clouds of the same colour as Agallocham (the black aloe) as also red, yellow and white (in colour). Drawn by the monkey (Hanumān) the huge clouds looked charming. Penetrating the masses of clouds and coming out again and again, he shone forth at that moment like the moon emerging from and entering into the clouds during the monsoon. (Eagerly) watched everywhere (by all), Hanumān, son of the wind-god, sped through the supportless sky like Sumeru (the king of mountains) endowed with wings. Seeing him moving on, an ogress, Siṁhikā by name, who has able to change her form at will, and had grown out of all proportion, thought for her part within herself—"Today I shall be sated for a long time (to come). After a long time this huge creature has fallen into my hands. "Reflecting thus in her heart, she clutched his shadow.

—*Vālmīkīya Rāmāyaṇa* (V.1.181—186)

Hanumān—The God of Self-realization

(Mythology in the light of Psychology)

—Shastri Chandrasekhar

The civilization came into light when the *Mantra-Draṣṭā Ṛṣis*, the visionary saints of India or Hindustan peeped into the mystery of the universe. As they dipped deeper and deeper into the secrets of the creation, they realized that the words were insufficient to describe the results of their meditation. So for the purpose of communication they visualised a galaxy of gods that represented either an element or an object, a phenomenon or a function. Thus the *Vedas*, the oldest scriptures of the world, praised gods like Indra, Varuṇa, Agni, Vāyu, Soma, Marut, Sūrya, Rātri, Prithivī, Rudra etc. In the flow of time their discoveries pointed out that behind the manifestation there is something unknown to them, which they called *Brahma*, like the 'X' of the Mathematics. Their enquiry about the *Brahma* and its *Brahmāṇḍa* alongwith their curiosity about the nature of life and death, demanded a scientific arrangement of the acquired knowledge. So during the *Brāhmaṇa* period new gods like Puruṣa, Prajāpati, Brahmā, Viṣṇu, Maheśa (Śiva), Yama, Dharma, Kāma etc., were added to the vedic gods. A time came when certain rituals associated with some of these gods, became rigid and elaborated while the philosophy of simple living and high thinking was neglected.

At such a time some three thousand years ago a new wave of thought—the *Śramaṇa-Mata* revolted against the then-prevalent *Brāhmaṇa-Mata*. Both Jainism and Buddhism refuted the gods and their rituals. They emphasised on a simple and virtuous life to follow. Jainism in general and Buddhism in particular swept the masses in their favour. The popularity increased due to *Jātakas*, the stories in which the *Bodhisattva* was shown to have taken birth, sometimes even in the form of an animal or a bird, just to

prove the importance of any one of those virtues that are necessary for the right living. Brāhmanism received a severe blow when the Buddhists distorted *Rāmāyaṇa* the great epic, which had kept diverse communities united, and moulded it into a *Jātaka* to suit their point of view. The saints and sages of those days decided to defeat the *Śramaṇa-Mata* by using their own technique. So Viṣṇu was declared a *Kṣatriya* like Gautam, the Buddha and Mahāvīra, and again like the Bodhisattva he was shown incarnating whenever there was *Adharma* on earth. In the *Daśāvatāra* of Viṣṇu even Buddha was included. During this *Paurāṇika* period many new gods and goddesses like Varāha, Vāmana, Nṛsiṁha, Rāma, Kṛṣṇa, Dattātreya, Kubera, Kumāra or Kārtikeya, Viśvakarmā, Durgā, Kālī etc., came into forefront. This helped to revive *Sanātana Dharma* as the growth of *Śramaṇa-Mata* was checked and their influence reduced. This was mainly achieved by the two gods, Gaṇeśa and Hanumān. At a time when both Buddhism and Jainism were struggling against the hypocrisy that has entered into their life, the two gods Gaṇeśa and Hanumān who embibed the spirit of Buddhism and Jainism respectively, were easily accepted by the people.

Both Buddha and Geṇeśa had a common name Vināyaka and an elephant played an important part in their birth. In the *Gaṇarājyas* of those days Buddha was given the first offering. So Gaṇeśa also became the first god to be worshipped before every ceremony. Hanumān is also called Mahāvīra. His capacity to grow in size points to *Vardhamāna*. He is *Buddhimān* (wise) and *Mahābalī* (strong) like a Jin. He possesses nothing and serves the mankind. Thus the elephant-god and the Monkey-god took the masses back into the folds of *Sanātana Dharma* without any blood-shed.

There is a long list of gods that is headed by Indra, the king of gods and ends with Hanumān, the *Sevaka* or the attendant of Rāma who, with the help of Hanumān, united India for the first time extending it from the Himālaya to the Hinda Mahāsāgara. To-day no body remembers Indra but all worship Hanumān. He is said to be the only living god of *Kaliyuga* and Mythology also

proclaims him to be the further Brahmā of the next creation.

Not only the school-going-children but even the adults love the adventures of a Super-man or a He-man, whatever his name may be. If we know why we are fascinated by such comics or T.V. serials that deal with the adventures of a He-man, then it will be easy to assess the greatness of Hanumān. One who frees others from the clutches of a tyrant and helps to eradicate the sufferings of the weak, is a hero. Bhīma is recognised as the greatest hero of India and the *Mahābhārata*, the grand epic, is full of his adventures. Not only Bhīma but his brother Arjuna, the great archer whose charioteer was Lord Kṛṣṇa Himself, felt humiliated when they encountered Hanumān. Both Bhīma and Hanumān being related to Marut, were like brothers while Hanumān, having promised to help Arjuna during the forthcoming battle of *Mahābhārata*, is called Phālgun-Sakhā, a friend of Arjuna. Mythology also tells us how the great Sudarśana and the mighty Garuḍa, both attendants of Kṛṣṇa, felt ashamed before the strength and wisdom of Hanumān. It is interesting that Kṛṣṇa Himself invited Hanumān to teach them a lesson. Even Śani who is a terror to men and gods alike had to run for his life when once he challenged Hanumān. Thus we find, Hanumān personifies the highest intelligence and the mightiest strength. He is the prototype of all the Super-men for all times to come.

It is tedious path to tread and come to a stage so as to proclaim *"Ahaṁ Brahmāsmi"* —I am *Brahma*— or to say *"Śivo' ham"*— Śiva I am. But it is very easy and natural to identify oneself with Hanumān, the 11th Rudra or Śiva, by way of hero-worship. This is why Hanumān is so popular amongst all and that has been so for so many centuries. Even in the present era greatmen like Svāmī Vivekānanda, Mahatmā Gāndhī and Mahāmanā Mālavīya, though their fields of activity were different, when asked—"What should be the ideal before the younger generation"—they all had only one answer "Hanumān". *Skanda Purāṇa* says that there is none on this earth greater than Hanumān. Mythology confirms this saying that once the great sage Nārada went to Pitāmaha Brahmā to find out the greatest man of devotion.

Brahmā directed him to Indra, the king of gods and Indra to Mahādeva, the god of gods. At last Śiva told him that though Prahlāda was an *Asura* yet he proved himself a greater devotee of Viṣṇu, the Preserver and Protector of life, than anybody else. When Nārada went to Prahlāda and told him about his mission then Prahlāda humbly informed him that there is none in this universe who serves the mankind better than Hanumān. His is a virtuous and dedicated life, not only ideal but exemplary too.

For a virtuous and dedicated life we need tremendous energy which we otherwise are dissipating through various distractions. So to have the required energy a healthy body and an intelligent mind are a must. According to *Āyurveda* health depends on a harmonious balance of three factors which govern our life. The first is *Pitta* of the element fire and is represented by Śiva. The second is *Kapha* of the element water and is represented by Gaṇeśa. The third is *Vāta* of the element air and is represented by Hanumān. According to Mythology Hanumān is the son of Marut, the wind god. Out of these three elements air is the last to appear and thus prepare the earth for the evolution of life, but then it becomes the first requirment of all the livings. Without inhaling air we cannot exist even for a minute. Hence the importance of Hanumān. He is the *Prāṇavāyu,* the vital air which gives energy to the body and inspiration to the mind, both necessary for a healthy life. *Prāṇāyāma,* the control of breath also controls the thought process to keep us fully aware. Medical science to-day talks of psycho-sometic diseases, that is, any physical ailment is directly related to a particular state of mind. The worship of Hanumān, the son of the wind-god by way of *Prāṇāyāma* keeps a healthy mind in a healthy body.

It is interesting to note that these three gods of the three elements, fire, water and air, belong to one family headed by Śiva. Gaṇeśa is his adopted son while Hanumān is Rudra, another name for Śiva. According to Mythology Śiva helped to extend the Āryan culture right up to the banks of river Narmadā by destroying *Tripura* the centre of *Asura* activities along the *Vindhya* ranges and thus earned the name of *Tripurārī* for

himself, and gods like Gaṇeśa and Hanumān were accepted by the masses through Śiva only.

A god is a powerful symbol that represents a phenomenon in the Macrocosm and a corresponding state in the Microcosm. It has its Historical background too. Let us see what mythology has to say about Hanumān. Hanumān is the son of Añjanā, an Apsarā or a water-nymph and of Marut, the wind-god. Hence His names Āñjaneya and Māruti. Out of his cradle one day the child Hanumān leapt into the sky and increasing in size he swallowed the rising sun. Seeing the darkness all around Indra, the King of gods came and hit the child on his chin with his *Vajra,* the thunder-bolt. The jaws opened releasing the sun. Seeing this Marut, the father of the child, much annoyed, stopped blowing thus suffocating the earth. Brahmā, the grand-father of the gods, came and persuaded Marut to resume his duty and not put an end to the creation. He healed the child and granted him a boon of eternal life, to be a *Cirañjīvī.* Much pleased, the wind-god resumed his normal work. Indra, the king of the gods also blessed the child and named him Hanumān, one who has been hit on the chin, the *Hanu.* He declared that as the body of Hanumān has been turned into a *Vajra* as such, no thunder-bolt of any kind would ever be able to harm him. Therefore Hanumān is called Bajaraṅgabalī. Later Hanumān went to *Sūrya,* the sun-god for his education. The sun-god told him that as he is on constant move, it will not be possible for him to face the teacher and listen to his instructions.Hanumān facing the teacher kept on moving backward with the same speed as that of the sun-god and thus received instructions in various branches of knowledge from one who is the source of enlightenment.

Let us see what science has to say about the changing face of the earth and the different phases through which she passed before giving birth to the living beings. From the South Pole a piece of land moved Northward till it collided with another massive land which now we know as Asia.The impact was so severe that mountains started coming up and going down out of the ocean. It appeared as if they have wings to keep them on

constant move. At last they got stabilized. According to Mythology it was done by Indra who cut off their wings with his *Vajra*. Thus the highest range of mountains of the world, the Himālaya came into existence embracing the piece of land that had come from the South Pole and is now known as Hindustan or India. From here right upto the Antarcatica there lies the Hind a Mahāsāgara the only ocean named after a country.

There was a time in the history of the earth when water—the Nymph Añjanā—joined hands with air—the wind-god Marut—to give rise to a brownish piece of cloud—the *Marutvat Pingākṣa*—which grew in size till the sun was hidden behind it. At last it was dispersed—by the thunder-bolt of the rain-god. It is only after this change that the earth was capable of bearing creatures who would live by breathing air. The son of the wind-god became the *Prāṇavāyu*, the vital air of the livings. This is supported by Mythology's description of *Vrsākapi* another name for Hanumān. It is said that Śani, the son of *Hiraṇya,* the sun-god, captured Indra, the rain-god. Thus the earth was deprived of rains.For the fertility of the land rains are a must. So the five *Śaktis*—Uṣā, Lakṣmī, Śaci, Svāhā and Gaurī, of the five elemental gods, Sūrya, Viṣṇu, Indra, Agni and Śiva unitedly worked to free the rain-god from the prison of Śani. This seems to point out to a stage in the development of the earth when there were no rains due to the activity of the sun bringing an ice-age. The five elements—ether, earth, water, fire and wind with their latent energy together manifested to bring the required change so that the rains may keep the land alive. The collective name of these five gods is *Vrṣākapi* who as Hanumān does not allow our body to get dry and cold during our life time. It is a common belief that *Śani-Daśā* brings ill health and bad luck but Śani does not dare to touch those who follow Hanumān.

Hanumān being the pupil of *Sūrya*, the very source of creativeness, is full of wisdom and intelligence. To be such, he faced the sun-god. Later in his life he is seen facing Rāma, his *Iṣṭadeva,* standing with folded hands or sitting before him in *Vīrāsana*. This is the posture of total attention and readiness, a

necessary state for learning. This state comes when the mind stops its chattering. There is a positive movement on the part of the mind weaving thought after thought, which is an obstacle in learning. Facing the sun-god the backward movement of Hanumān points to the negative state of the mind, in which it empties out itself of all its contents. Then alone there is learning. One lives to learn, learns to love and loves to live. This is a unitary process when the challenge of life and its response are perfectly matched. Then only there is the awareness of full responsibility in every response. According to science—Action and reaction are equal and opposite. To meet the challenge in its totality, the response needs to be fully equal to the challenge. This demands a great deal of energy. Due to various distractions caused by the positive thinking there is much loss of energy as such the response is partial. This incompleteness gives rise to numerous problems which destroy the joy of living. Therefore total attention and a whole—hearted readiness to act, is necessary for the right living. This is what Hanumān points out to us—'face life in its totality and live in fullness.'

The achievements of mankind are recorded in History. Though it is said that History maketh man wise—Yet the attachment and insistence on the isolated facts of History lead to conflict. All the major religions of the world are the gift of Asia. Three of them—Jewism or Xionism, Christainity and Islām originated in West Asia. All the three consider Jerusalem a holy city, yet the History of it is full of bloodshed during the past two thousand years or more and continues to be so till this day. The seers and sages in India aware of this limitation of History did not depend much upon it. They took out each historical fact from its background and linked it to the remotest past and even extended into the future. To eliminate factors of conflict and to maintain unity amongst all, they depended more on *Purānas*, which start narration from the beginning of the creation. Because of this universal approach the other three great religions of the world, *Sanātana Dharma*, *Jainism* and *Buddhism* flowered in India and co-existed for more than three thousand years without any bloody

wars. For them the whole country was holy. As the *Dharma* was rooted in tolerance, India also gave refuge to the followers of Pārasī religion, who were uprooted in their original land and are now non-existant in Iran. Thus the *Purāṇas* contain all the historical impressions and geographical explorations of many centuries. The *Purāṇas* have a style of their own which was recognised by H.G. Wells when he wrote, "Out line of History" starting it with the evolution of life on earth. The importance of *Purāṇa* was also accepted when it helped in the discovery of the source of the river Nile in Central Africa, the Kuśadvīpa of the *Purāṇa*.

Though *Purāṇas* have much to say about Hanumān yet we can have a better Historical background of his from the great epic *Rāmāyaṇa* by Ṛṣi Vālmīki, the first poet of the world. Hanumān is described as the commander-in-chief of Sugrīva, the king of Kishkindha in South India. The crown prince of Ayodhya, Rāma, with the intention of spreading the Aryan culture in the South, which was terrorised by the *Rākṣasas,* spent thirteen years of his exile moving in Daṇḍakāraṇya and Janasthana meeting hermits like Śarabhaṅga, Dharmabhṛt, Sutīkṣṇa, Agastya etc., who were silently preparing ground for the annihilation of the *Rākṣasas.* Before his exile Rāma had consulted and taken instructions in military science from Vśvāmitra and Paraśurāma for the same purpose. After having thus prepared himself Rāma came in the open, when he met Hanumān, for the final blow. With the help of Hanumān, Rāma could make an alliance with Sugrīva and later got Vibhīṣaṇa, the brother of Rāvaṇa in his favour. Thus Rāma's victory over the *Rākṣasa.* King of Lanka and fulfilment of his mission entirely depended on the services rendered by Hanumān, who for his agility and quick response was called *Kapīśa,* the leader of monkeys.

Thus we find that it is Hanumān who for the first time united the Southern Penensular India with the Northern Indo-Gangetic plains of the Aryan culture, thus establishing the unity of the Indian sub-continent for all times to come. After this there has not been any *Devāsura-Saṅgrāma* or *Arya-Rākṣasa Yuddha.*

According to mythology Hanumān is the son of Marut related to Śiva and Rāma is the incarnation of Viṣṇu. The unity of Rāma and Hanumān strengthened the bonds between the Vaishnavites and Shaivites. As Jainism and Buddhism also gave importance to Hanumān, this helped to keep-up the unity of this country in spite of its diversity. Over and above all this the Dravidian culture also joined the main stream as Hanumān, the monkey-god was identified with *Aṇamanti,* a god of pre-historic times. In Tamil, *Aṇamanti* means a male-monkey, *Padma Purāṇa* describes *Aṇamanti* as a place of pilgrimage also on the bank of Godāvarī. Thus Hanumān lived and worked for the cultural unity amongst all and symbolises this even to-day. Behind Hanumān stands India's cultural history of more than five thousand years.

The word Hanumān has been interpreted as—one who adores the Reality in the form of Rāma, saying that the letter "*Ha*" stands for *Brahma* and the letter "*Nu*" for *Pūjana* or worship. For another school of thought "*Hanu*" is equivalant to knowledge which flowers as non-attachment, devotion and service. So Hanumān stands for one who is *Buddhimān* or wise. According to Dictionary I find that the letter "*Ha*" means certainty, therefore Reality or *Satya* while the letter "*Nu*" means uncertainty, therefore that which changes in time—hence the need of justice—so this is *Ṛta*. The pair of *Satya* and *Ṛta* forms a paradox but together as *advaita* they point to a joint phenomenon of the creation. When we look at the construction of "*Hanu*" or the jaws above the chin, we find that the upper jaw is fixed and immovable while the lower jaw is loose and movable, true to the meaning of the two letters which make the word "*Hanu*". When we inhale air of *Prāṇa-Vāyu* that goes within, giving energy which we require to live and to work. When the same air comes out through the jaws a miracle happens. A new world of knowledge is created by sound. The whole of the human civilization is rooted in the knowledge of words that man uses. Bharata Muni, while describing Śiva, says—"*Vācikam Sarva Vāṅmayam*"—whose speech is all knowledge. Thus Hanumān, related to Śiva, not only gives us strength but wisdom also. So Ādi Śaṅkarācārya called

him—"*Jñāninamagragaṇyam*"—the foremost amongst the wise.

Ānanda Rāmāyaṇa describes Hanumān by twelve names that denote his characteristics. They are—Hanumān, Añjanī-Sūnu, Vāyu-Putra, Mahābala, Rāmeṣṭa, Phālguna-Sakhā, Piṅgākṣa, Amitavikrama, Udadhikramaṇa, Sītā-Śokavināśana, Lakṣamaṇa-Prāṇadātā, Daśagrīva-Darpaharaṇa—As most of the qualities of Hanumān have been covered elsewhere, only one aspect of his, needs consideration and for which he is famous also. This is his capacity to fly. He went to Lanka in South flying over the sea. His second flight was to a mountain in the North to bring *Sañjīvanī*. Flying denotes quickness of perception and immediate action without getting caught in time or the thought process. This is a state of urgency. Rāma crossed the sea by constructing a bridge across it. This is the usual way as established by tradition. It is said—follow the *Dharma* as per *Śruti*, failing that as per *Smṛti*, failing that as per instructions of a *Dharmātmā*. At times a baffling situation arises when that also is not possible. Then one has to act as per *Āpaddharma*, the unusual way. In that emergency there is no one and nothing to guide and one has to observe the situation and decide action by himself instantly. This is how Hanumān flashed across the sea to a place unknown to him. Such flights to the unknown make possible impossible tasks. This state of mind requires good observation, right perception, an open mind and a quick appropriate action to the situation faced. There in Lanka whatever Hanumān did like persuading Vibhīṣaṇa to join Rāma against his own brother metaphorically set fire to the enemy's strong-hold, thus making Rāma's victory easier. Similarly his bringing of *Sañjīvanī* denotes his far-sightedness. It was not his ignorance about the Sañjīvanī that he brought a huge heap of herbs with it. In fact he was fully aware of the war and having made the trip he utilized this opportunity to the best advantage. He not only brought the herb that Lakṣmaṇa needed but made available other medicinal plants that helped later. Rāvaṇa's defeat was mainly due to the fact that during the siege of Lanka's capital on *Trikūṭa Parvata*, the *Rākṣasas* lost the battle due to lack of medical aid and shortage of arsenal. The

warrior saints whom Rāma had contacted earlier headed by Agastya kept a constant flow of weapons through out the war. Rāma had received from Agastya, the inventor-hermit, two quivers that carried an inexhaustible stock of arrows and a bow shooting with an automatic string. Hanumān provided the required herbs for the wounded. Thus Rāvaṇa was defeated. Hanumān humbled his pride and freed Sītā from the sorrow of her confinement.

Instead of counting the virtues of Hanumān as given in *Purāṇa*, let us see what Vālmīki says about him—"He is the best amongst men who, when directed by their masters to any difficult work, do it as willingly and whole-heartedly as if it was their own problem. Whenever he was sent for a particular work he was particular to return with great success. Indeed he never stooped to meanness in life and was loyal in the service of Rāma." And this is what Rāma Himself said about Hanumān—"Look here, Lakṣmaṇa, how charming is his address and how intelligently he discusses a subject. He can disarm anybody's fear or anger, and solve even the most complicated problem in no time. Ambassadors like him win political battles for their masters before the actual military operation begins."

Besides his ability to fly, Hanumān has the capacity to grow in size and reduce himself at will. On his way to Lanka he encountered Surasā, *Rākṣasī* in-charge of Lanka's protection. As she opened her mouth to swallow up Hanumān, he increased his size. So Surasā had to widen her mouth. This continued for some time till Hanumān stopped to grow and having found himself inside her mouth, he reduced himself to a tiny figure and by the time Surasā could be normal to find out what has exactly happened, Hanumān was out on his way to Lanka. Domination and insistence often fail to remove obstacles. To be humble and polite may not puff our ambitious ego but such behaviour certainly overcomes opponent's resistance. A fixed size denotes rigidity and conformity to a pattern. Such a mind being habitual in response, does not solve a problem that is new. What we need is a mind that is pliable and free. Then it is intuitive in perception and tactful in action.

There was another *Rākṣasī* to keep an eye on strangers who tried to enter Lanka. She could not arrest Hanuman as he did not cast any shadow on the ground, that is, he left no such marks that would disclose his movement. This is an additional quality of an open mind that just uses the required amount of energy and no extra energy is wasted to disturb the surrounding in which the work is accomplished. Because of this efficiency in work Lord Kṛṣṇa told Uddhava that amongst workers or *Sevakas* I am Hanumān.

Rāma loved Hanumān whose personality in action revealed one or the other secret of living. In some pictures Hanumān is shown tearing off his chest to show Rāma's presence within. It is said that one day in the *Rāma-Darabāra* Sītā presented a pearl necklace to Hanumān for his services rendered for *Rāma-Rājya*. Hanumān crushed pearl after pearl and peeped into it. When questioned, he said that he was trying to seek the truth within it and found that it was not there. Seeing the courtiers smiling at his unusual behaviour he tore off his chest and there everybody saw the Reality shining within him. When the heart is full of love, the reality of life, then nothing is needed in the outside world to support one's actions. It is only when our hearts are empty and devoid of Truth, we run after awards and rewards and hanker after recognition of our work, to fill in the void. Hanumān is above all this. His actions are not mere reactions depending on outside-support but they originate from within, hence are independent, pure and selfless. When, whatever we do, is the true expression of our being then no stimulant is needed from outside. Thus the "*source*" of action that lies within was revealed by Hanumān.

Hanumān is an example of simple living and high thinking. That is his greatness, as Abdul Rahīma Khānakhānā, the warrior-poet in the *Darabāra* of Bādaśāha Akabara, has rightly said—"He who possesses nothing is greater than the Lord Harī who owns everything." Hanumān has nothing except a loin-cloth and a *Gadā*, the mace that destroys all obstacles and troubles. Hence he is famous as *Saṅkatamocana*. Earlier, even now in

remote villages a rough statue or a piece of rock, painted with Vermilion is worshipped as Hanumān, particularly on *Maṅgalavāras* or Tuesdays. Anybody can go and touch the statue and feel the spirit of Hanumān. In doing so the finger-tips get a bit of Vermilion which the devotee puts on the forehead to indicate the very desire to be like him. The colour of the Vermilion resembles that of the rising sun and represents non-attachment and sacrifice, the two ingredients that constitute devotion or love, without which life has no meaning.

Such is the cry for progress that instead of following the example of Hanumān, we are decorating him with silk and ornaments. His temples of to-day reflect our greed and desire of display of wealth at the cost of those virtues for which Hanumān stands.

It is said that *Kīrtana* or the singing the name of the Lord is the only easy way of salvation in this *Kaliyuga*. Pictures show Hanumān dancing, playing *Karatāla* and singing. These three activities are the basis of cultural refinement. Composition of songs and their singing is associated with Brahmā. The playing of instruments with Viṣṇu and dancing with Śiva. Thus in Hanumān the three important gods of *Swara, Tāla* and *Laya* reside. *Kīrtana* is the symbol of cultural activity that gives rhythm to the movement of life and tranquillity to the mind. It is said—a man without *Sāhitya* (Literature), *Saṅgīta* (Music) and *Kalā* (Dance etc.) is like an animal. To be civilized is not sufficient, one has to be cultured too like Hanumān.

Whenever I see *Om̐* the sign of *Praṇava,* my imagination sees Hanumān taking a leap in the sky with the hill that contains *Sañjīvanī,* the restorer of life. The letter "उ" signifies Śiva. So with a long tail it represents Hanumān, the 11th Rudra or Śiva Himself. The *Candra-Bindu*—the arc with a dot—above the letter "उ" is the hill with the *Sañjīvanī* in it. The *Bindu* or the *Sañjīvanī* is brought to us by Hanumān. The stress and strain of our modern way of living has made us insensitive and dull. Amidst our astonishing material achievements we are half dead within. Confused and frustrated we are running after excitements by way of sex,

violence and drugs. All this is just to feel alive for a moment. But stimulants have not helped man to come out of this man-made crisis. We with our reckless behaviour are destroying not only ourselves but the environment too, with all its beauty of flora and fauna. None can save us except the recitation of *Oṁ* and *Prāṇāyāma,* the control of breath, the *Prāṇavāyu.* Then alone there is control over the mind and the organs. Hence the need of Hanumān to help us to realize *Praṇava,* the life force that rejuvenates us. This alone regulates our living, balancing materialism and spirituality in right proportion.

Hanumān helped Rāma to establish *Rāma-Rājya,* an ideal state where there is no exploitation, corruption and cruelty. Can this be achieved now ? Yes, it can, if the court of administration, whether of a state or of an individual is like the *Rāma-Darabāra.* Let us see the position of those who constitute the Court of Rāma. Both Rāma and Sītā are at the centre, as the source and the force of manifestation, surrounded by six courtiers. Lakṣmaṇa who walked by the side of Rāma during the exile, is now at the back as Bharata has come by the side of Rāma. In line with him on the other side stands Śatrughna. In front of Bharata and Śatrughna are Vibhīṣaṇa and Śugrīva. In their middle opposite Lakṣmaṇa, facing Rāma and Sītā, sits Hanumān in *Vīrāsana.* Sugrīva, Lakṣmaṇa and Vibhīṣaṇa denote friendship, sacrifice and a stand for the right cause respectively. These three make a triangle that points to the sky and is necessary for the ecstasy in the spiritual life. Similarly Bharata, Hanumān and Śatrughna who stand for loving care, service and deliverance from tyranny, form another triangle that points towards the earth and is necessary for the happiness in the worldly life. These two triangles representing the two sides of our life when interlaced, form a six pointed star, the symbol of peace, harmony and unity, a non-dualistic state of the individual who is the foundation of *Rāma-Rājya.* As long as our stand is deceptive, our friendship is a disguise, our loving care is selfishness, we are hostile, and lack the spirit of sacrifice and service, we are bound to suffer and *Rāma-Rājya* is only a dream.

As a tail-piece let me say a few words about the tail of Hanumān, that grows to the required size to meet any challenge and thus successfully completes the allotted mission. The tail is not a vital organ yet it is an important part of the body that balances the movement of the animal and also gives it dignity. The raised tail loses its dignity in a moment of cowardly manner hence the expression "with the tail between the legs." It is said that Nature is the greatest miser. Man lost his tail in the evolutionary process when the capacity and ability of his brain increased by its constant use. In Hindi tail means *Duma*, man lost it and from *Dumadāra* he became *Damadāra*. *Dama*, an epithet of Buddha as well as of Viṣṇu points to wisdom that gives dignity to man. The remnant of human tail can be seen in the developing foetus. Having lost the tail man gained knowledge to compensate the loss. Man uses this knowledge which grows like the tail of Hanumān, not only to overcome his difficulties but also to maintain the balance in the movement of life. Without a balanced mind we tend to be destructive. A mind that has lost its balance becomes antisocial, indulging in various kinds of crimes and thus makes life miserable. In *Purāna* the tail of Hanumān is compared with a *Pāśa* or a noose made of knowledge that attracts friends and overcomes all difficulties. Hanumān belonged to a race that was nicknamed *Vānara* due to its broad jaws. Hence the tail is associated with Hanumān which in fact stands for his knowledge. Hanumān proved himself tactful and wise. So we praise him as "*Jñāna Guṇa Sāgara*"—the ocean of knowledge.

At the end, Hanumān is *Anumāna*—the capacity to judge oneself correctly and then act accordingly in any given situation. We depend on proofs at every step of our living. We spent the entire life in collecting proofs to prove either this or that and in doing so as a mediocre we miss the joy of living. Collection of proofs is done in the world of the known. However vast its sphere may be it is limited, yet we are dependent on it. But there is another significant side of life that is unknown to us, the same when encountered raptures the sphere of the known to bring "Something New." To enter into this unknown sphere of life one

has to take the help of Hanumān in the form of *Anumāna* that reveals the self. *'Anu'* means after and *Māna* is measurement. After measuring the situation we have, with all our ability and capacity, to take a plunge into the "immeasurable unknown," whenever there is a call from within. For this we need courage, a spirit of adventure and an independent move. Our vision and the correctness of our *Anumāna* or the understanding of Hanumān leads us to the fulfilment of an action that is pure and selfless. Such an action is complete in itself and no residue of it is left to mark the consciousness. Then alone one can follow the words of Kabīra, the great mystic poet, who said—*"jyon kī tyon dhari dīnī"*—It is left as it was—unmarked and unhurt. For that ultimate end this is the only pure and perfect path of Self-realization, revealed by the grace of Hanumān.

The great monkey dealt her such a blow with his fist that she toppled down vomiting blood. Then, recovering herself, Laṅkā (Laṅkinī) stood up, and joining her palms in dismay, humbly addressed him, "When Brahmā granted Rāvaṇa the boon he had asked for, the Creator furnished me with the following clue (to the extermination of the demon race) while departing—"When you get discomfited by a blow from a monkey know that all is over with the demon race." I must have earned very great merit, dear Hanumān, that I have been blessed with the sight of Śrī Rāma's own messenger.

In one scale of the balance, dear son, put together the delights of heaven and the bliss of final beatitude; but they will all be out-weighed by a moment's joy derived from communion with the saints.

—*Rāmacaritamānasa Sundarakāṇḍa*

Praising his tail like banner high in the sky and taking long strides, renting the clouds by bounces, splashing ocean water with mighty force, dragging like the great demons, spreading the lustre of his body around the waist of vermilion-coloured elephants controlling the quarters Hanumānjī started taking strides.

—*Hanumannāṭaka*

Hanumat-Swarūpa

—*P. Ramachandracharya*

Hanumān, the very name sends a thrill of glee and whips up an emotional experience of awe and reverence in any one who knows him even a little. Who is this mysterious personality of a bewildering character in sub-human form ? A great hero of *Rāmāyaṇa* or something more ? Nay ! It is a magnificent Divine Being which opens up an unending amazement of metaphysical secrets as one tries to understand it. Is he a scholar, a devotee, a hero, a genius ? Yes ! But we cannot stop at that. There is hardly a village or town in India where we do not find his shrine. Innumerable stories, proverbs, idioms and sooth sayings are attributed to him. Which is this being in essence ?

Poets sing; scholars discuss; devotees worship; wrestlers adore and the wise stand at their wit's end trying to peep into his personality. Why not ? The mere shape of his physical apearance is not what we should know; it is sub-human with super human qualities. It is the inner being that has to be probed into. Even the story of his outer form leaves an indelible perennial impression on the minds of the readers. Is he Rudra ? Vāyu ? An agent of the Supreme ? Or some *Aupaniṣadika* truth ? Yes ! He is all this and something more. Let us examine one by one—

1. He is Rudra—

This has been specifically stated in *Ānanda Rāmāyaṇa*. In the delusive war of Indrajit, almost the entire army of apes was grounded as if lifeless by his *Brahmāstra*. Then Rāma asked Vibhīṣaṇa to find Jāmbavān who was the eldest and the most experienced adviser of the war council. When spotted; Jāmbavān asked Vibhīṣaṇa "Where is Māruti ?" Puzzled a bit Vibhīṣaṇa asked: "Why do you ask for Māruti (Hanumān) alone when many other superior leaders like Sugrīva and Nīla are there ?" Jāmbavān said, "If he is alive, all our people are alive. He is unequalled.

He is the incarnation of Mahārudra" *(Yuddha Sāra Kāṇḍa* XI Chapter).

2. An Agent of the Supreme—

King Daśaratha performed the sacrifice of *Putrakāmeṣṭi* to get children. At the end of the *Yajña* the *Yajñapuruṣa* appeared in the sacrificial fire and handed over a vessel containing sweet porridge. The king divided it into three parts and distributed them to his three wives—Kausalyā, Sumitrā and Kaikeyī, Just at that moment an eagle swooped down and snatched away the cup of porridge from the hands of Kaikeyī and dropped it near the mountain Añjana. Then Añjanā the wife of Kesarī (a *Vānara*) took it and ate it. She had just crossed the period of her menstruation. She was playing with her co-wife when the wind-god (Vāyu) requested union with her—that done; Āñjaneya (Hanumān) was born (Ibid. *Sargas* 1 and 13).

3. Son of Vāyu—

But in the *Rāmāyaṇa* of Vālmīki the story is somewhat different. Hanumān was born as the son of Vāyu (*Bālakāṇḍa* XVII.16) with a body hard like diamond. But in *Uttarakāṇḍa* (XXV.26); Śrī Rāma, Brahmā, Indra and other divine chiefs extol his merits in prowess; skill and knowledge and call him as unique and *Cirañjīvī* one with eternal life (in the same *Kāṇḍa* (XXXXIV.2). Śrī Rāma says—"He remains as long as the worlds exist and as long as Rāma's story prevails, the glory of Hanumān also continues. He excels Garuḍa and Vāyu in speed and in strength even Varuṇa and Indra".

Then who is this being which excels all and yet is the most favourite devotee of Śrī Rāma ? Son of Vāyu ? The ability of the divine beings (*Devas*) can be deduced like this—

1. They also take birth at the time of incarnation of the supreme.

2. They can remain in their original position and yet appear on the earth in human or other forms.

3. While appearing on the earth, they bring only so much knowledge and strength as is required for the purpose.

4. In a critical situation where extra strength becomes

necessary, they meditate on their original source and draw the needed strength.

5. Generally they do not reveal their identity while on earth.

Son of Vāyu means *Vāyu* himself. It has been said above that he is superior to Vāyu himself. Then who is he ? He is not the wind-god that presides over the northwestern direction (*Koṇa* Vāyu), or the seven Maruts (Pravaha, Vivaha etc.) and not even one among the forty-nine Maruts; but still higher. He is called *Apara Brahma* or sub-supreme, *Mukhyaprāṇa,* Sañjīva and so on. The meaning of the word 'Vāyu' itself is significant—'Va'= strength; 'Ay'=knowledge+'U'=imbibed; with these qualities he is great. Rāma Himself says—"What Hanumān has done is impossible even to be imagined by any one on the earth" *(Yuddha Kāṇḍa* Ch. 1,2). Jāmbavān while instigating Hanumān to cross the ocean tells that he is a scholar of all the *Śāstras* and is unequalled in strength, wisdom, merit and courage *(Kiṣkindhā Kāṇḍā* Ch. 66).

In the *Vedas* and *Upasniṣads* like *Chāndogya, Bṛhadāraṇyaka* and so on, his glory is extolled as superior to all gods.

In *Chāndogya Upaniṣad* (I.2) to protect themselves from the *Asuras;* the *Devās* (Divine beings) took shelter in the guardian deities of nose, speech, eye, ear and mind respectively. But the *Asuras* encircled them with sin (that means that the influence of *Asuras* was so great that even the leading *Devas* were misled and became confused). At last they sought shelter under *Mukhyaprāṇa*. Then *Asuras* who tried to attack them, were deflected and smashed to dust as if a mud ball had hit a rock.

He is also called *Udgītha* next to *Parabrahma* who is designated by *Oṁ* (I.5.1).

All the concrete matter merge in *Prāṇa;* and take birth from him (I.11.5). *Prāṇa* is himself the elder and superior (V.1.1).

To prove that *Prāṇa* is the *Jyeṣṭha* (eldest) among the *Devas;* another story is narrated in the above *Adhyāya*. Once the guardian angels of each sensory organ (*Tattvābhimānī Devas*) went to the creator Brahmā and enquired, "Who is the greatest among us ?" Then Brahmā replied—"If by the departure of any

one among you from the body, it becomes sinful (dead and stale) then, that one is superior to all. Then the speech-god went out of the body and returned after a year. The body was alive with all activities except speech, it was called dumb. Then the eye-god, the ear-god and mind-god left the body respectively and each returned after a year. But the body was alive throughout with all activities except that of sight, hearing and thinking in order. It was called blind, deaf and child-like consecutively. Then the vital air *(Mukhyaprāṇa)* started departing. Then as a strong horse pulls off the peg to which its legs are tied; it began to drag all the gods together out of the body. Then all the *Devas* humbly said—"Become our master; since you are the greatest among us" (Ibid. V.1.7—15).

In the 7th *Adhyāya Khaṇḍa'* XV.1-2; it is said that *Prāṇa* is the father, mother, elder brother, elder sister, preceptor and *Brāhmaṇa*. Hence it is said—*"Vāyu* is *Jīvottama* and *Jagadguru"* (He is the greatest of souls and preceptor for the world).

In *Bṛhadāraṇyaka Upaniṣad* also, the same trend continues—"Vāyu is the god who never sets (ceases)." *anastamitā devatā yad vāyuḥ"* (I.5.22).

Again in the (III.7.2) Vāyu is called *Sūtra* who holds this world; the other world and all the *Jīvas* (souls) as if a string in a wreath.

The story that is told about the greatness of Vāyu among the *devas* is also told in this *Upaniṣad* (VI.1.1).

Death captured all the guardian gods but could not touch him (I.5.21).

But Hanumān is not the only incarnation of this *Mukhyaprāṇa*. The great philosopher Madhvācārya himself, hit upon this point and profusely quoted from Ṛgvedic *Balitthā Sūkta; Pavamāna Sūkta* etc., and also from *Skanda* and *Vāyu Purāṇas* to prove without doubt that the Vāyu has incarnated thrice on this earth. They are—

1. Hanumān 2. Bhīmasena 3. Madhvācārya. There can be no question about Bhīmasena which is clearly said in *Mahābhārata* that he was the son of Vāyu (*Ādiparva-Aṁśakāvataraṇa Parva* and at the time of his birth also). Here son means incarnation as

said earlier. The surname *Vāyuputra* continues throughout the epic. But what about Madhvācārya ? (The amazing fact is that the incarnation of Hanumān continues in *Dwāpara Yuga* also and never ends till final dissolution). All the *Devas* can appear at many places in various forms simultaneously. They exhibit as much power and knowledge as is necessary for the *Avatāra* "*madhvo nāma mārutam yajatrāḥ pra yajñeṣu śavasā madanti*" (*Ṛg* V.4.27). "O Divine beings ! Your Lord Marut (Vāyu) having the name of Madhva is worshipped by Yājñikas (performers of sacrifice in the *Yajñas* and is praised by them). And who is this Madhva ? "*Viṣnoḥ pade parame madhva utsaḥ*" (Madhva is interested in the feet of Viṣṇu) (*Ṛg*. I.154.5).

In *Bhaviṣya Purāṇa* the three *Avatāras* of Vāyu are clearly stated—

"hanumāniti vikhyāto rāmakāryadhurandharaḥ ।
sa vāyur bhīmasenóbhūt dwāparānte kurūdwahaḥ ॥
kṛṣṇaṁ sampūjayāmāsa hatwā duryodhanādikān ।
dwaipāyanasya sevārthaṁ badaryāṁtu kalau yuge ॥
yatirūpadharo vāyuḥ bhaviṣyati na saṁśayaḥ" ।

So on and so forth. Madhva himself says this in many of his texts in which he salutes none other than Nārāyaṇa. Quotations are many but what do all these lead to ?

1. Hanumān is not only what he exhibited during the time of Rāma but a deeper metaphysical being.

2. He is superior to all gods and inferior (of course infinitely) to the Lord Nārāyaṇa.

3. When the present creator *Brahmā* retires after his term; *Vāyu* assumes that position in the coming *Kalpa* (aeon).

4. By his grace as *Jagadguru;* beings attain *Mokṣa.* He is authorised by Viṣṇu to grant this.

5. Perfect knowledge of his Lord or of this universe never fails him even for a second.

In Kannaḍa there is a popular proverb about his greatness "Hanumān remains out (unharmed) even if the (whole) town is burnt." He is in the world but worldliness is not in him.

Hariḥ Oṁ Tat Sat

Temples as centres of spirituality and [illegible]

Functional Hanumān Temples in North India

—*Awadhesh Kumar Singh Bhadoria*

Temples were used to be the centres for spirituality, meditation, attainment of peace and place of social-gathering. Temples served numerous functions since time immemorial. Temples of different Gods were constructed in almost every part of the country to serve these social functions. In North India almost every village has got a temple. North Indian temples were simple in construction unlike the architectural and stylish temples of the South India, but these temples were located at isolated places like forests, river banks or on the outskirts of the villages.

Generally Hanumān temples were located on the outskirts or on all the sides of villages, thus sometimes one could find two or three temples one on each side of a village or habitation. It is clear from the locations of temples that the god Hanumān was assigned several duties viz., guarding the village from diseases, natural calamities and even ghosts and such bad souls. Hanumān was also visualised as the master of the habitation.

Kherapati temple of Gwalior in M.P., is a typical example of it. Kherapati is the name given to Lord Hanumān here. *Khera* means a village while *Pati* means the master or the Lord. Thus the master of the village was habitated at an isolated place in olden time, but to-day the Lord is neither in village nor in the isolated place but in the urban centre of Gwalior. Persons from each and every corner of Gwalior could be seen visiting the Lord on every Tuesday. The temple also serves as the meeting place for young people.

The temples also used to be the centres for spirituality and meditation. This very purpose required isolated areas. Hanumān temple at Chaugan is the typical example of it. Chaugan is also a place in Gwalior city near Char Sahar ka Noka. The temple of the Lord Hanumān was located in the jungle, just infront of the

cremation ground. However it seems, the Lord Hanumān has changed his taste and wished to live in highly developed colonies, so ever increasing population has surrounded the temple. Days are not far when this temple will also become similar to Kherapati.

The functions of spirituality and meditation are well served at Roora too. Roora is a small hillock situated near the village Pratapner on the bank of river Yamunā. It is only at about 18kms from the Etawah city, in Uttar Pradesh. Distinguished feature of the temple is the lying idol of Lord Hanumān unlike the sitting or standing idols. It is said that the idol was carved out by the saint Tulasīdāsa on the request of the then-king of Pratapner (a princely state). It has also served the purpose of curing ailments as the king was advised to visit the temple daily on foot, in the morning and he was cured. It is a well known fact that the morning walk and climbing on hillocks are very good for health.

This temple has a glorious past. It is said that the idol was lying below a *Pīpala* tree. The king of Pratapner was motivated to construct the temple when he dreamed Hanumānjī on a stormy night saying that the king was sleeping in palace while Hanumānjī was in open.

The idol at Roora has unique mouth and *Nābhi* of Hanumānjī. It is said that a person tried to fill the mouth and the *Nābhi* with milk and butter to satisfy his ego and it was surprising that he could not. Later on it was observed that poured curd and milk flowed to near by river Yamunā. Thus the temple has also served as ego-killer too. To-day too the mouth and *Nābhi* could not be filled. A person reaching here could experience peace of mind and also fulfilment of his desire.

Thus the north Indian Hanumān temples are serving numerous functions for social improvement and spiritual development of the individuals.

Hanumān in Ṛgveda

—P. S. Seshagiri Rao

The caption of the article should seem very interesting. It is Śrī Madhvācārya, the founder of the *Dwaita* School of philosophy who has shown in six of his works that Hanumān is referred to in *Ṛgveda* (I.141). In his two works *Ṛg Bhāṣya* and *Karma Nirṇaya,* Śrī Madhva has paved a new way for the spiritual and mystic interpretation of the *Vedas*. Before discussing the above *Sūkta,* it is necessary to know a few things, by way of introduction.

Prāṇāgni Sūkta (Ṛgveda I. 141) —

The *Anukramaṇikā* of Śaunaka declares that *Agni* is the deity praised in this hymn. Sāyaṇa has followed in his foot-steps. But Śrī Madhva has said that *Prāṇāgni* is the deity praised here*. The word *Agni* (oh *Agni!*) recurs in the second part of the *Sūkta* itself. What Śrī Madhva means is that it is *Prāṇa,* who bears the name *Agni,* who is praised here. Śrī Madhva opines that many things that are described in this hymn cannot be related to *Agni*, the fire-god. That *Prāṇa* bears the name *Agni* is amply supported by *Upaniṣads*.

ते प्रीताः प्राणं स्तुवन्ति । एषोऽग्निस्तपत्येष सूर्यः ....

(*Ṣaṭpraśna* II.9)

"They (the gods) are pleased and praise *Prāṇa,* "He is *Agni* that burns. He is *Sūrya*........"

'देवानामसि वह्नितमः' (*Ṣaṭpraśna* II.12)

"You *(Prāṇa)* are the superlative fire among gods."

What this means is that the words connoting *Agni* apply more appropriately to *Prāṇa* only and the functions of *Agni* and other gods are only a shadow of the functions of *Prāṇa* who performs

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* बलाद्यं भृगुणा दृष्टं प्राणाग्नेः सूक्तमुच्यते ।

(Madhva's *Tantrasāra Saṅgraha* IV.65)

all the functions of all other gods in a superlative way. A passage from *Chāndogya Upaniṣad* will make this point clear.

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥

न वै वाचो न चक्षूंषि न श्रोत्राणि न मनांसीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥

(V. I. 13,15)

"Then Speech (*Agni*) said—"I am said to be the best among those who dwell; but it is really you *(Prāṇa)* who are the best." Then Eye (*Sūrya*) said—"I am said to be the best among those that are responsible for setting well; but it is you *(Prāṇa)* who are the best."

"So they do not call them the Speech, the Eyes, the Ears, the Minds and so on, but call *Prāṇas* only."

The Order of Prāṇas —

The words *Vāyu*, *Mukhyaprāṇa*, *Āsanyaprāṇa*, *Prāṇa* and *Madhyamaprāṇa* recur very often in the *Upaniṣads*. It is essential to note their meanings and identities properly. A semi god bears different names in different situations. As an example, the fire-god who is called *Agni* in *Adhidaiva*, is called *Vāk* in *Adhyātma*. Similarly *Vāyu* in *Adhidaiva*, is *Prāṇa* in *Adhyātma*. But the *Vāyus* are fifty in number. Forty-nine of them belong to the group of *Maruts* and are subordinate to Indra. But the fiftieth belongs to a higher order and is bracketed with Viriñca, the creator. He is an extraordinary soul as far as his virtues are concerned. In fact, he is the supreme among the aspiring souls. He regulates all other *Jīvas*. In *Adhyātma*, i.e., the physical frame of *Jīvas*, he is called *Mukhyaprāṇa*, *Āsanyaprāṇa* and *Madhyamaprāṇa*. He is responsible for the life of all beings. Of the forty-nine *Maruts*, one *Marut* governs the sensory organ nose, and he is sometimes called *Nāsikya Vāyu*, sometimes merely *Prāṇa* and some other times *Ghrāṇa*. Sometimes all the sense-gods are designated by the word *Prāṇa* (see *Chāndogya Upaniṣad* V. 2.22 quoted above).

A few passages from the *Upaniṣads* will make these points clear.

'अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम्' (*Saṭpraśna*. II.1.20)

"Like the spokes of a wheel in the axle, the entire world is embedded in *Prāṇa*."

प्राणस्यैतद् वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् (*Saṭpraśna* II.16)

"Whatever there is in the world is under the control of *Prāṇa*."

'प्राणो वै ज्येष्ठश्च श्रेष्ठश्च' (*Bṛhadāraṇyaka* VI.1.1)

"*Prāṇa* is the eldest and the best." Eldest because he is born at the beginning of the creation along with Brahmā and best because of his unparalleled virtues.

The *Prāṇa* referred to in the above *Upaniṣadic* passages is *Mukhya Prāṇa* only. We can consider some other passages wherein *Prāṇas* belonging to different orders are mentioned and the superiority of *Mukhya Prāna* is established. The *Udgītha-prāṇa* is such a context, which is mentioned in both the *Bṛhadāraṇyaka* and *Chāndogya Upaniṣads.*

अथ ह प्राणमूचुस्त्वं न उद्गायेति। तथेति तेभ्यः प्राण उदगायद्यः प्राणे भोगस्तं देवेभ्य आगायद्यत्कल्याणं जिघ्रति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्।

(*Bṛhadāraṇyaka* 1.3.3)

"Then they asked *Prāṇa* (nose-god) to sing for them.....As he started singing, the demons attacked him and stained him with sin."

अथ हेममासन्यं.......विष्वञ्चो विनेशुः।

(*Bṛhadāraṇyaka* I.3.7)

"Then they asked *Āsanya Prāṇa* to sing for them......As he started singing the demons attacked him with sin. But they themselves got destroyed in all directions like a lump of clay hit against a strong rock."

The same idea is expressed in the *Chāndogya* also

अथ ह य एवायं .... आखणमृत्वा विध्वंसेत।

(I.2.7)

"Then they worshipped *Udgītha* in *Mukhya Prāṇa*. The demons fell on him and themselves got destroyed."

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते एतान् ग्रामानधितिष्ठस्वैतान् ग्रामानधितिष्ठस्वेति। एवमेवैष प्राण इतरान् प्राणान् पृथक्पृथक् सन्निधत्ते....। (*Saṭpraśna* II.6)

"Just as an emperor orders his subordinates, 'You occupy this village, you occupy this village; likewise this *Prāṇa* orders and accomodates other *Prāṇas* separately."

From the above and numerous similar passages in the *Upaniṣads,* it is clear that *Mukhyaprāṇa* is superior to all other *Prāṇas* and that he is invincible. His strength is boundless. He controls and commands the entire world with the blessings of Nārāyaṇa, who is also called *Prāṇa* * in the sense that he is *Uttama Prāṇa*. So the *Upaniṣads* sometimes call *Vāyu* as *Madhyama Prāṇa* and the other gods as mere *Prāṇas,* thereby accepting a threefold order of *Prāṇas*.

Hanumān is Mukhyaprāṇa—

It is said in *Bhagavad Gītā* (IV.7)—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

"Dear Arjuna, whenever there is a deterioration of *Dharma* and an ascent of *Adharma,* I create myself (i.e., I take an incarnation)."

Rāmāvatāra is one such incarnation. During such incarnations the gods also take birth and come to the earth to serve Him in their individual capacities. So, that person who assists Him the most during such *Avatāras*, should be regarded as the best among gods. During *Rāmāvatāra* none served Him better than Hanumān though all were gods born as monkeys. Rāma had supreme confidence in only Hanumān and none else. Hanumān excelled all others in both the facets of *Bhakti*, viz., knowledge of and love for the Supreme Being†.

Hanumān's knowledge was always clear and unshrouded when

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* स एष गिरिश्चक्षुः श्रोत्रं मनोवाक् प्राणस्तं ब्रह्मगिरिरित्याचक्षते ॥
(*Ai.Up.* I.8.2)

स एषोऽसुः स एष प्राणः स एष भूतिश्चाभूतिश्च ।
(*Ai.Up.* I.8.3)

† माहात्म्यज्ञान पूर्वस्तु सुदृढः सर्वतोऽधिकः ।
स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्नचान्यथा ॥
(Madhva's *Mahābhārata Tātparya Nirṇaya* I.85)

the monkeys started reacting badly on their first sight of Rāma, it was Hanumān who apprised them that Rāma was the incarnation of Nārāyaṇa. It was to Hanumān that Rāma gave his ring along with the message to be delivered to Śitā. Hanumān's strength knew no bounds. After every monkey had expressed his inability, Hanumān crossed the ocean as if it was a small puddle. He went to Lanka bare handed and faced Rāvaṇa caring too hoots for him and his entire army. He brought the Sañjīvana mountain to revive the monkeys and then threw it with gay from the battle-field to where it originally was. We find many such things during the course of the *Rāmāyaṇa* which establish the superiority. of Hanumān over all others. All these mighty deeds suggest that Hanumān is the best among gods who were born during *Rāmāvatāra*. And the *Upaniṣads* say that *Mukhyaprāṇa* is the best among gods. *Rāmāyaṇa* and many other *Purāṇas* also tell us that Hanumān is the son of Vāyu. This *Vāyu* and *Mukhyaprāṇa* are identical. The *Vaidika* texts say—

'आत्मा वै पुत्रनामोसि।'

(*Kauṣītakī Brāhmaṇopaniṣad* 2.11)

"Oneself gets born as his son."

This is true in the case of gods only. In the case of others, it is interpreted in a figurative sense.

So Hanumān is *Mukhyaprāṇa* incarnate.

The Prāṇāgni Sūkta (Ṛgveda I. 141)—

With this much of introduction we may discuss the first *Mantra* of this hymn.

The first hemistich of this *Mantra* in *Jagatī* metre refers to the incarnations of *Vāyu* or *Mukhyaprāṇa* in general and the second hemistich refers to Hanumān in particular.

Śrī Madhva takes 'बट्' as a neuter noun in the nominative case. Here he deviates from Yāska's *Nirukta* which regards the word as an indeclinable, synonymous with 'इत्था' and 'ऋत' meaning truly*. Madhva feels that the simaltaneous usage of synonymns would be

* बट्-श्रुत् सुत्ता अद्धा इत्था ऋतमिति षट् सत्यनामानि।

(*Nirukta*)

redundant and prefers to derive the word in a different sense, because to arrive at an etymological meaning is always better than accepting a word as indeclinable in which case there will be no etymology*. So he derives 'बट्' from the noun 'बल' strength. The passive verb 'धायि' presumes a subject in the instrumental case. So 'यतः' perforce gives the word 'ततः' which is to be construed with 'धायि'. 'दर्शत' is derived from two roots 'दृश्' to see and 'तन्', to spread. So the word means vast knowledge or a person endowed with vast knowledge. The other words are fairly simple.

The Prose-order of the first hemistich would be—

सहसः देवस्य बट् दर्शतं भर्गः तद् यतः जनि (ततः) वपुषे इत्था धायि

It means—

He (the Lord) who was responsible for the birth 'यतो जनि' of that (original) form of the god of forbearance (i.e.,*Vāyu* or *Mukhya Prāṇa)* 'सहसः देवस्य', which is endowed with strength 'बट्', and vast knowledge 'दर्शतम्' and which is of the nature of sustaining and conducting 'भर्गः' (the world) placed † it 'धायि' in an identical manner 'इत्था' for the sake of incarnations 'वपुषे' also.

In the second hemistich the word 'मति' means 'हनुमान्' because both are identical in sense. The word 'मति' is derived from the root 'मन्' to know. So 'मति' means knowledge or a person endowed with knowledge. The word 'हनुमान्' is derived from the root 'हन्' to strike, to know. 'हनु' (हन्+उ) means excellent knowledge 'उ' standing for 'उत्कृष्ट' हनुमान् means a person endowed with excellent knowledge. So 'मति' means 'हनुमान्'.

The word 'ऋत' means the ultimate *Brahma,* who is Viṣṇu. Any number of Vedic passages can be quoted to substantiate this. One will suffice as an example.

तदेवर्तं तदु सत्यमाहुस्तदेव ब्रह्म परमं कवीनाम्।

(Nārāyaṇopaniṣad 2)

This is *Ṛta,* that is *Satya* they say; that is the ultimate *Brahma* in the opinion of the learned 'ईम्' normally a pronoun in the accusative case is here taken in the nominative case and

* अविद्यमाने सामान्येऽप्यक्षरवर्णसामान्यान्निर्ब्रूयात्। नत्वेव न निर्ब्रूयात्।

(Nirukta II.

† The passive verb has been translated in the active.

construed with 'यत्' The root 'ह्वर' has two meanings, to reveal, to bend. Both can be taken here. 'धेनाः' means words, a message. 'सस्रुतः' means dripping with. The word sweetness or affection should be supplied. Other words are easy.

So the prose order and the meaning of the second hemistich would be—

'यद् ईम् मतिः (ऋतस्य) उपं ह्वरते (ऋतस्य) साधते (ऋतस्य) सस्रुतः धेना अनयन्त'

(*Ṛk.* I.141.1)

That this form Hanumān 'मतिः' reveals near 'उप ह्वरते' Rāma, or is always bent down (in reverence) towards Rāma, accomplishes his 'ऋतस्य' tasks even after 'साधते' and carries 'अनयन्त' (to Sītā) the words of message 'धेनाः' of Rāma 'ऋतस्य' dripping with 'सस्रुतः' sweetness or affection.

While discussing this *Mantra* Śrī Madhva deviates from Sāyaṇa's interpretation in many respects. A detailed and comparative discussion of the interpretation of both would be beyond the scope of an article of this nature. Sāyaṇa has laboured hard to interpret this *Mantra* as related to *Āditya,* instead of *Agni,* the prescribed deity of the hymn. We can safely say that Madhva's mystical and spiritual interpretations * are better than Sāyaṇas, which stop short at the superficial level.

The reference to 'हनुमान्' in this *Mantra* is of course implicit and not explicit. But implicitness is the nature of *Vedas*.

परोक्षवादो वेदोऽयं परोक्षं मम च प्रियम् ॥

(*Bhāgavata* XI. 21. 35)

Śrī Kṛṣṇa says to Uddhava—

"The *Veda* expresses things in an implicit way and implicitness is what is dear to me."

So it is to the credit of Śrī Madhva to have shown the world the reference of Hanumānjī in the *Ṛgveda*.

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* त्रयोऽर्थाः सर्ववेदेषु दशार्थाः सर्वभारते ।
विष्णोः सहस्रनामापि निरन्तरशतार्थकम् ॥

(*Skanda Purāṇa* quoted by Śrī Madhva)

Hanumat Prabhavaḥ

1. O Lord Thou, who can perform the impossible, to you what is not possible, tell me? O Lord, the ocean of compassion, the messenger of Śrī Rāma, please make my desire fruitful.

2. O Lord of the monkeys, the great enthusiast, the destroyer of the sorrows of all, destory my enemies and protect me. Give me—Thy servant, affluence.

3. By the remembrance of Hanumān we get wisdom, strength, fame, courage, fearlessness, absence of ill-health, freedom from stupidity and power of speech.

4. I bow to the chief of the monkeys, who is the son of Añjanā, courageous, the destroyer of the grief of Jānakī, the destroyer of Akṣa-Kumāra and the terror of Lanka.

5. I bow to the messenger of Rāma, with bent head who has the speed like the speed of the mind, whose vigour is of the wind-god, who has controlled his senses, the best among the intelligent, the son of Vāyu and the leader of the army of monkeys.

6. I, with folded hands, worship the Āñjaneya, who crossed sportingly the waters of the ocean, taking the fire of the grief of Sītā, by it blazed Lanka with flames.

7. I bow down to Vāyu's son, who forded across the ocean as it were just the hoof of a cow, who killed the *Rākṣasas* as mosquitoes, who is the central gem of the garland of the epic *Rāmāyaṇa*.

8. He was Hanumān in his first birth, Bhīma in the second and Pūrṇaprajña in the third, engaged in the service of the Lord for ever.

9. O Men! bow down to Māruti, who is present in all those places where Rāma's *Kīrtanas* (songs) are sung with bent head and folded hands, whose eyes are filled with tears of joy and who is the destroyer of demons.

10. I contemplate in my mind, the son of Vāyu, who is the son of Añjanā, whose face is crimson red, whose frame is like the gold-mountain, pleasing and who lives at the base of the *Pārijāta* tree.

11. Let the courageous Hanumān be seated in my mind and help me to succeed in my efforts and acts. He, who is the famous messenger of Rāma, the son of Vāyu, whose eyes are reddish, who has tuft, who destroyed the grief of Sītā, who was victorious over the ten-headed Rāvaṇa, who bestowed life to Lakṣmaṇa, who brought the hill full of herbs, one who crossed with expertise the ocean, and is heroic.

12. I bow down to Hanumān, who is born of the fourth element *(Vāyu)* and who flew across the fifth element *(Ākāśa)* and perceived Sītā, born of the first element *(Pṛthvī)* there he posited the third element *(Agni)* and set Lanka on it and crossed the second element *'Ap'* (water).

13. Let Hanumān's frame shine before me, who removed at a distance the sorrow of Sītā, who was always prompt in making the glories of Rāma well-known and memorable, who put an end to the fame of Rāvaṇa (the ten-headed).

14. O the supreme among the monkeys, by your valour expertness and intelligence, single-handedly you destroyed the status and city of the *Rākṣasas*.

15. There is no equal being to Hanumān in any place and at any time, in respect of *Jñāna, Vairāgya,* the love of the Lord, courage, recollection, in activities, in physical strength, in meditation and in intelligence.

16. I bow to the messenger of Rāma who is the bestower of happiness, who is like the celestial tree, who has round, healthy and long shoulders and is the destroyer of all enemies.

17. Further, who shines with the lustre coming from the many kinds of jewels he wore like ear-rings etc., who bestows always desired aspirations to the good souls and who is strong and firm in the battle.

18. He who always stays in the mountain to south of Cakratīrtha which shines by the wind wafted by the waves of water of the

river Tuṅgabhadrā.

19. He who is served by the offering of five varieties of food, incense and lamps according to their ability by eminent and good kings gathered from different countries.

20. I pray to Śrī Hanumanta whose shine is equal to the lustre of gold and who is worshipped by the yogic contemplation of the saints of Vyāsatīrtha.

21. The twice-born who, with devotion thrice a day, recites the *Stotra*, certainly attains the desired object within the period of six months.

22. He who desires progeny; gets children. He who desires fame gets fame and who wants learning becomes learned.

23. There need be no doubt about this. The Lord of the world Hari is witness to this. He who doubts it lands himself in Hell.

24. Salutations to you, who is the son of *Vāyu*, a poet and who is the fear-destroyer Bhīma and to the famous and supreme Ānandatīrtha.

—Compiled by Dr. P. Nagaraja Rao

Appearing in her personal form, the city (Lanka) now beheld the great monkey, Hanumān (sprung from the lions of the wind-god), a tiger among the monkeys, entering the city unchecked. Seeing that jewel among the monkeys, the aforesaid Lanka, protected by Rāvaṇa, rose up of her own initiative on that spot showing her ugly features. She stood before that heroic offspring of the wind-god. Emitting a loud cry she spoke (as follows) to Hanumān—"Who are you and for what purpose have you come hither, O dweller of the forest? Speak out what the truth is so long as life has its hold on you. Protected by the forces of Rāvaṇa and strongly guarded on all sides, this Lanka can never be penetrated by you, O monkey!"

—Vālmīkīya Rāmāyaṇa (V.3.20—24)

A Hymn to Hanumānjī

—M.L Pandey

O thou, wielder of strength limitless
Tall-built, invincible and ageless
Body reflecting golden hue like the mount of gold
Thou who through all odds remaineth dauntless and bold
The forerunner amongst the learned host
Yet of doing and learning you never did boast
The messenger of Rāma, matchless in Raghu's race
Who had anything trivial and base
To demons thou art scorcher like forest fire
Such excellence who would fail to admire!
Of the regiments of monkeys thou wert the chief
The ocean of sublimity to be in brief
The thought of safeguarding the saints
Lies upper most in your mind
The eliminator of dangers that threaten mankind
Service to Rāma was your supreme ideal
You served Him best through woe and weal
Of Tulasī's *Mānasa* you are the immortal figure
You dazed the demons with your strength and vigour.
You enjoy the favour of the Lord
With Him you are ever in sweet accord
The controller of senses, endowed with great intelligence
O son of wind-god, possessed of outstanding excellence
Swifter than mind, wielding the force of storms
With palms joined and raised arms
We bow to thee O Mighty One!
Protect us from all harms.

Hanumān in Rāmacaritamānasa

—*Dr. P. P. Sharma*

The very title of Tulasīdāsa's epic *Rāmacaritamānasa* makes it indubitably clear that Śrī Rāma is right at the centre, is the hero, the protagonist or the illustrious personage and every incident, action or situation of consequence revolves around him. There has never been any debate or dispute about this matter. Once we have accepted this universal consensus, we would certainly like to ask ourselves as to who comes next to Śrī Rāma in terms of the significance of the role assigned to each. While trying to answer this question we seem to be running into foul weather, for each major character has his or her own ardent champion. There are intrepid and indefatigable defenders galore for almost each one of them. I have heard spirited claims staked out on behalf of Bharata, for instance, who after installing his elder brother's sandals on the throne, ruled over Ayodhya during the period of his exile, merely as his deputy, observing extreme austerity and shunning all pomp and ostentation. Lakṣmaṇa's unfaltering walking in the foot-steps of Śrī Rāma and his spouse, Sītā, through all kinds of trials and tribulations and serving them with unswerving devotion through as many as fourteen years of wandering, has indeed won him a large number of admirers. Sītā, of course, is an exemplar of all feminine traits and virtues whose inexorable fate it was to silently endure, like the earth whose daughter she was, and to pass through the fiery ordeal. The poet Rabīndranātha Tagore in Bengalī and Śrī Bālakṛṣṇa Śarmā Navīna in Hindī were impelled by the long and undeserved neglect that she had suffered, to extol and raise to a high pedestal, if not to the pinnacle, Lakṣmaṇa's wife, Ūrmilā, staying back at home, attending to the dreary round of house-hold chores and ungrudgingly taking her deprivation of her young husband's

company in her stride. What I am driving at, is that after the primacy of Śrī Rāma is conceded we seem to be entering a realm of chaos of conflicting view-points.

The matter, however, is not that complicated if only we would be willing as well as courageous to step out of the family circle. All Rāma's kith and kin shine in reflected glory, and naturally, they exercise irresistible fascination on us. But the candidature of Hanumān (I crave the devout reader's indulgence for the use of this mundane terminology) for the second position in the epic, appears to be no moot point to me and is perfectly in accord with the way Tulasīdāsa has ordered and organized his magnum opus. Instead of imposing our own judgment, often vitiated by prejudice and partiality, we should docilely submit ourselves to the poet (because the epic is his creation and it would be foolhardiness to run counter to his realized intention in his work) and understand how he has placed Hanumān above and beyond the reach of any other character, great and glorious as each of them is, until we find Āñjaneya nestled closest to Śrī Rāma's heart.

Hanumān, no doubt, is a late starter, so to speak, as we do not meet him until the action is well advanced, until, in other words, the narrative has run more than half its course. All the members of the royal dynasty, preceptor, attendants and so forth have already been introduced as also some representing the hostile diabolic forces. They have seized hold of our attention so much so that not enough scope seems to have been left for a fresh arrival to carve out a luminous niche for himself. Yet, surprisingly enough, this is precisely what Hanumān does as soon as he makes a debut in *Kiṣkindhākāṇda.* Sugrīva dwelt on the Ṛṣyamūka mountain along with his chosen ministers. No sooner did he notice two brave- looking men moving towards his abode on the hillock than was he overcome with mortal fear and asked Hanumān to put on the mask of a celebate Brahmin, find out the facts about them and communicate them to him through gestures. Obviously, Hanumān, of all persons attending on him, was commissioned by the master Sugrīva to undertake this delicate task because of his

superior intelligence and tactfulness. Remember, Sugrīva at the moment greatly feared for his life. He suspected that the two interlopers may be spies sent out by his arch enemy Vāli. The decision to charge Hanumān with the responsibility of this crucial errand must have been taken by Sugrīva after much deliberation. "May be, if my fears turn out to be true", so argues Sugrīva, "We will have to flee from this mountain sanctuary."

It is one thing to have somebody repose trust in you but quite another to live up to and vindicate that trust. Let us see how Hanumān acquits himself. Approaching the dark and fair complexioned young men, he bowed to them and asked—"Pray, who are you, wandering undaunted in the woods like *Kṣatriyas*, trudging the hard ground with your soft and tender feet? What is your purpose? With your fragile, enticing bodies, why are you exposing yourselves to the inclemencies of the weather—the relentless baking sun and the blustering wind? Can it be that you are one of the trinity—Brahmā, Viṣṇu and Maheśa or you are Nara and Nārāyaṇa?" In these queries we observe how Hanumān is pressing closer and closer to reality until finally in a flash of sudden illumination or epiphany he closes in completely on Śrī Rāma's divine identity—"Or, may be, you are the genesis or origin of the universe, the sovereign of the three worlds who has assumed the human form to ferry the people across the ocean of worldly existence and to reduce the burden of the earth." With this rare insight, Hanumān at the very sight, discovers who he is talking to or dealing with. Thus his performance exceeds the expectations of Sugrīva himself.

With utmost brevity Rāma tells Hanumān the circumstances responsible for his wandering around in the forest and the grievous loss of his wife. And then he asks Hanumān to wisen him up about himself. Hanumān does not take a minute to recognize him and although his heart is overwrought with emotion he can not but twit him about a little bit—"There was some justification for my asking for your introduction, there is none when you ask for it as a human being".

Hanumān has been described as a servant par excellence. It

does not, however, mean that he knew only obedience and obeisance. When occasion demands he can assert himself and take a bold initiative. On being restored to the throne after the slaying of Vāli by Rāma, Sugrīva abandoned himself to a riotous life of sensual pleasure, so much so indeed as to forget clean his plighted word to Rāma to engage in a serious search for the kidnapped Sītā. At this juncture, it was for Hanumān to drive sense into him, reminding him of his solemn commitment. But who is skilful enough to intercede with the enraged Rāma on his behalf? The choice surely was for Hanumān. After the matters were patched up between the temporarily estranged friends, Sugrīva exhorted the monkeys and the bears to spare no effort to find out the whereabouts of Sītā. When all had dispersed, Rāma called up Hanumān, considering the magnitude of the work that had to be accomplished and touching his head bent low in reverential humility with his lotus-like hand, passed on to him his finger-ring. He knew that Hanumān was his own man. So easily Hanumān is elevated from the servitude of Sugrīva to that of Rāma.

In fact that Hanumān has to be reminded of his valour by Jāmbavān to jump across the sea symbolically, shows how absolutely his heart is untainted by ego or any trace of conceit. The task that is being set before him calls for not only physical prowess but an alert intellect, quick discrimination and sound judgements as well. We are told in various references to him that he was well-versed in the scriptures and was a paragon of wisdom. He finds himself in his true metier when he is called upon to set out on the perilous voyage of Sītā's discovery. His whole body flushed with a golden glow, he looked like Sumeru, the king of mountains. After repeated lion-like roars he declared that he could, as in mere sport, cross the expance of salt water, kill off Rāvaṇa with all his armies, and plucking up the mountain Trikūṭa bring it over here in a trice. Thus is Hanumān revealed in all his glory and splendour, once his shyness is stripped away.

Very appropriately does Tulasīdāsa dedicate one of the

vocatory verses at the commencement of *Sundarakānda* to Hanumān in which are summed up his salient features and striking qualities—"He is an abode of matchless prowess, his body is resplendent like the mountain of gold, he is like fire to reduce to ashes the forest of the demonic forces, he is a vertiable treasure of all noble qualities, he is chief among the monkeys and last, but not the least, this son of the wind-god is most beloved devotee of Raghupati; to him Tulasīdāsa offers his warmest greetings and salutations." The gods who judged Hanumān by his appearance were in for a surprise. The clever tricks and strategems that he resorted to in getting the better of Surasā, the mother of the snakes, magnifying and reducing his physical dimensions convinced them that he was capable of coping with any situation, even the most baffling and bewildering. Only through a rare combination of bodily strength and lucid intelligence, was Hanumān able to get past the numerous hurdles and obstacles encountered in his aerial journey to Lanka. Transforming himself into a mosquito, Hanumān administered a fatal blow to the presiding deity of the island who fell all of a heap after vomitting blood. Thereupon he triumphantly planted his feet on the enemy territory.

Hanumān, it appears, is endowed with an unerring instinct to size up people correctly at the first sight. The way he perceives Rāma's divinity at the first glance, is ample proof of this, while in Lanka, he does not take long to spot out Vibhīṣaṇa among the *Rākṣasa* hordes as the only desirable and God-oriented person. When Vibhīṣaṇa expresses his desire to seek Rāma's protection and at the same time has misgivings as to whether he, being the younger brother of Rāvaṇa would be accepted, Hanumān, like a true counsellor, utters these comforting and reassuring words—"Pray, tell me, from what distinguished lineage have I descended? I belong to the fickle-minded species of the monkey and am wanting in all aspects. Any one who takes the name of a monkey in the morning is doomed to starve throughout the day. Listen, O friend, I am so base, yet Śrī Rāma has bestowed his favour on me." As he recalled Rāma's benevolence and magnanimity, his eyes overflowed with tears.

Locating Sītā in an unknown island, making his way through security guards, perching himself on the top of the tree and then dropping from there Śrī Rāma's ring at the right psychological moment—for all these deft moves and manipulations, Śrī Rāma could not have presumably trusted to anybody else's judgment except Hanumān's. And he admirably succeeds in all these. Knowing full well the sensitive nature of Sītā, he avoids giving her a shock by a sudden disclosure. As Sītā prays to the Aśoka tree to give her fire so that she could set herself ablaze and put an end to her wretched life, Hanumān ensconced among the flame-coloured foliage, lets down the ring very near where Sītā squatted. And while still remaining hidden from her eyes, he began chanting the glory of Śrī Rāma. Only when Sītā expressly asked him to show himself up, did Hanumān, appearing before her, introduce himself as Rāma's emissary. He told her that Rāma had given him the ring to establish his credentials in Sītā's eyes. When Sītā laments her sad plight of separation and hints that Rāma has ceased to care for her, Hanumān consoles her by few but pregnant words; "O mother, do not break your heart, for the love He bears towards you, is twice as much as yours for Him." There is not the least doubt that nobody else's presence could have sustained the bereaved Sītā as much as Hanumān's. How he lifted Sītā out of desolation and despondency when he told her that single-handed, after putting the *Rākṣasas* to rout, he could carry her safely to her consort, but for this he did not have his master's mandate.

Sītā finds it hard to believe that Hanumān and his like can hold their own against the gigantic demons. To this Hanumān replies that by the Lord's grace a minuscule snake eats up an enormous vulture. Unflinchingly and undismayed he penetrates into the ranks of the demon warriors to appease his hunger by eating the tempting and luscious fruit growing on trees; he only wishes to obtain Sītā's permission before he falls to with a good appetite. The depradations that he caused in the orchard, are indeed an eloquent testimony to his astonishing prowess. By him are felled down not only many a tree but a goodly number of fierce and

formidable demon warriors. Later on, when the incensed, Rāvaṇa causes Hanumān's tail to be set to fire, he is hoist on his own petard; that burning tail acts as an instrument of his nemesis. No harm comes to Hanumān where-as the mansions and towers of Lanka are enveloped in the leaping flames.

A true devotee of the Lord, harbours no rancour or ill-will against any one, not even against his so-called enemy. In all his actions and words he is prompted by the desire to make every one see the divinity which he has himself witnessed. In his dialogue with the arrogant and power-drunk Rāvaṇa, he uses his persuasive power to convert him. If he cannot make much headway against his intransigence, the fault is not his. Rāvaṇa must atone for his misdeeds and fall fighting on the battle-field.

The devotee and the deity are bound to each other in a bond of reciprocal love. Hanumān takes pride in considering himself Rāma's bond slave. But Rāma is not a whit less attached to Hanumānjī. When Hanumān returns after the completion of his assignment, Rāma bursts forth in his praise. "Nobody bearing a body, God, man or ascetic is such a benefactor to me as you are, what return can I make? My heart does not come face to face with you. O son, I have pondered deeply within myself; I can never be absolved from the debt I owe to you." No ordinary words these. Only a Hanumān could call them forth. All the miraculous feats he has performed, he sets down to the grace of his *Swāmī*. When he is pressed hard to ask for a boon, he prays only for an increase in his devotion.

Hanumān's words to Vibhīṣaṇa turn out to be prophetically true. How could it be otherwise when Rāma was firmly lodged in his bosom? An astute person like Sugrīva warns Rāma against receiving Vibhīṣaṇa in his fold, but to spurn anybody who seeks asylum with him, goes against the grain with Rāma. On seeing Rāma extend a welcome to Vibhīṣaṇa, Hanumān goes off into raptures, for the Lord, he knew, fostered, like an affectionate father, anybody coming to him for succour.

The role of Hanumān in a crisis came out vividly when Lakṣmaṇa fell into a near-fatal swoon and Rāma was prostrate

with grief. On the reckless Māruti fell the tremendous responsibility of rushing post-haste to Lanka at the dead of night and whisk away from his home the famed physician Suṣeṇa. It was in all conscience a testing time for him when he was required to fetch the life-saving herb from the Himalayas within the stipulated time-limit. Come wind and high water, he made it well in time to save the mortally stricken hero.

In the conjugal transactions of Rāma with Sītā, it is the unique distinction of Hanumān to be ever pressed into service. He it was who by dropping Rāma's ring on her lap conveyed his message of love to her. Now when the din and dust of the battle has settled down, it is once again Hanumān who is sent to her with the happy tidings of his victory and to finally escort her home. Indeed Hanumān is such a perfect embodiment of innocence and of guilelessness. Thinking that Sītā wears a streak of vermillion at the parting of her hair as a token of her deep love for Rāma, he covers his body all over with vermillion to furnish a similar proof. This is the secret of the red coat of paint on all his statues.

In the end when everyone is bid farewell, it is only Hanumān who is permitted to stay on and serve Rāma. His quondam master Sugrīva also puts the seal of his approval on this new arrangement. Tulasīdāsa hints in a subtle manner that Hanumān enjoyed a greater measure of freedom with Rāma even than his brothers did. Certain questions were agitating the minds of the brothers but they felt hesitant to bring them up before Rāma; so they all fastened their gaze on Hanumān as though to urge him to articulate them.

Hanumān in effect represents the apex and peak of devotion. How right Tulasīdāsa was in his handling of the character of Hanumān, is borne out by the fact that our sacred land is dotted with temples and shrines consecrated to him. Through him only, it is commonly believed, is access to Rāma, possible. When gripped by fear people are so often seen repeating the stanzas from Tulasī's *Hanumān Cālīsā* more or less as a reflex action to keep the evil spirit at bay.

It may not be out of place to mention here that Śrī Satya Sāī Bābā on the occasion of his 65th birthday had a sixty-five feet tall statue of Hanumān, the tallest in the country, erected and put up at a point above any other deity at the Hill view stadium at *Praśānti-Nilayam,* suggesting thereby that the full flowering of devotion is in service and Hanumān remains unsurpassed in this. The *Sewaka* and *Swāmī* cannot remain distinct from each other any more than the wave and the sea. The worshippers of Rāma accord the pride of place to Hanumān. Tulasīdāsa has irrevocably fixed this precedence.

Try to understand in the right perspective. If you apply your body to remember and worship God, to do charitable and virtuous action and to do service to others but don't apply it or yourself, all these activities will lead you to the state of benediction. Don't think that the body is yours. You have got it from others and therefore it should be used for the service of others. From others you have got not only the body but also other necessities of life such as food, water, air, house, road etc. Therefore you have to apply all the things which you have acquired from others for the service of others. Thus you will not be indebted to them, rather you will be free from the debt. On the other hand if you accept the material things as yours and for you, you will be indebted to others more and more. Therefore be free from the debt by serving them. You may wish to use the body for yourself, but it can't be useful for you because you are sentient and the body is matter. Then what should be done? You should break up your relationship with the matter. Whatever you do, do it for others, not for yourself.

—*Swami Ramsukhdas*

Hail to Lord Śrī Rāma, a votary of the *Brāhmaṇas*, the foremost of those enjoying excellent renown, whose wisdom knows no obstruction and whose (holy) feet are cherished by those who have given up (all forms of) violence.

(*Bhāgavata* IX. 11.7)

Incidents Relating to Hanumānjī in Purāṇas

—Banerjee S. K

Śrī Hanumānjī is the crown gem among all devotees or it can be said that Śrī Hanumānjī is the very embodiment of devotion. Whatever qualities are essential to achieve *Navadhā- Bhakti* (nine fold devotion) we find all of them fully bloomed in the life of Śrī Hanumānjī. Not only devotion but he is the embodiment of valour, intellect, discrimination, celebrity and celerity as well. In all our scriptures—The *Purāṇas,* the *Rāmāyaṇa,* the *Mahābhārata* and in all other religious books— we find that his life-history and character have been depicted with such a piety, that when we go through them we cannot but bow down our heads with reverence.

In the life of Śrī Hanumānjī innumerable incidents occurred which go to prove our statement above. They are instructive, delightful and didactic also. However, before we start discussing them let us pay our respect to him and pray with folded hands.

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥

(Rāmaraksāstotram. 33)

अतुलितबलधामं हेमशैलाभदेहं दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।
सकलगुणनिधानं वानराणामधीशं रघुपतिप्रियभक्तं वातजातं नमामि ॥

(Mānasa V. *Śloka.* 3)

1. Śrī Hanumānjī was born on *Caitra Śukla Ekādaśī.* But some *Paṇḍits* are of the opinion that he was born on *Caitra Pūrṇimā* day.

2. Regarding the birth of Śrī Hanumānjī (Vide *Hanumat Upāsanā Kalpadruma)* it is said that once Kesarījī and his wife Añjanī performed penance for the long seven thousand years on a hill known as Ṛsyamūka to beget a son. Being pleased with their penance Lord Śiva appeared before them and blessed them with

a boon, saying—"Śrī Marut Deva will give you his orts. Meditate on me and then take that ort and thereby you will beget a son who will be extremely powerful, highly illustrious and a great devotee. He will be highly majestic also and will be considered as eleventh Rudra.

3. Just after his birth, when his mother Añjanī, went to procure some fruits for him, the child lying on the ground, saw the blood-red rising sun on the eastern horizon and taking it to be a fruit took a jump and catching hold of the sun put it in his mouth. All of a sudden the whole universe was enveloped in cimmerian darkness. Being highly perplexed Indra, the king of gods, broke down his lower chin by letting loose his thunderbolt and saved the creation, from destruction. Since then the child was named Hanumān (*Hanu* means chin) and (Mān or Ban means broken) i.e. one with a broken chin.

Now this act of Indra, enraged Pavana Deva, the father of Hanumān. In anger he shifted himself away from the creation and as a result all the living beings got suffocated. Finding the creation fraught with disaster, Lord Brahmā, the creator, along with all gods and goddesses appeared before Śrī Hanumānjī and to appease Pavana Deva bestowing blessings on Śrī Hanumānjī Brahmā said—"Oh, Pavana Deva, I, bless this child with the boon of immortality and *Brahmāstra* or *Brahmaśāpa* (weapon of Brahmā and curses by Brahmins) will have no effect on him. He will also be able to take any form or size according to his desire.

Indra said—"Hence forth my *Vajra* (thunderbolt) will never be able to hurt him."

The Sungod said—"Pavana Deva, a portion of my lusture and energy will always glorify your son."

Then came Agni Deva, the fire god and said—"My rage will have no power to burn him."

Lord Śiva gave the boon that the blazing flame coming out of his third eye, may destroy the whole creation but it will have no effect on him. In this way all gods and goddesses blessed him with some or other boon. Thus Pavana Deva was pacified and he again pervaded throughout the universe.

4. In his infancy being empowered by these boons, Hanumānjī used to spoil the worship and oblations of sages out of his childish pranks. But the hermits could do him no harm as he was empowered by the boons. Ultimately the sages, finding no other way out, cursed him saying, 'all the powers conferred on you by the boons will remain dormant until and unless some one reminds them to you.'

5. In the *Nārada Purāṇa* we come across one incident that once the great sage Gautama invited Lord Brahmā, Viṣṇu and Maheśwara and also Hanumānjī for a lunch. When all of them were taking their food, sage Gautama privately hinted. Hanumānjī put a morsel of food on the plate of lord Viṣṇu from his plate. Hanumānjī did it without the knowledge of Viṣṇujī. After sometime, Lord Viṣṇu said to Mahādevajī—"None accepts the orts of Śiva, all consider it as profane." Immediately Lord Śiva burst into laughter and said—"Oh, you are calling the orts of Śiva as profane but you are taking the orts of Hanumānjī, who is an incarnation of mine."

6. When Rāvaṇa abducted Sītājī and kept her concealed inside Aśoka garden in Lanka, all the monkey leaders like, Nala, Nīla, Aṅgada etc., dared not to cross the ocean and find out the whereabouts of Sītājī. Hanumānjī was also present there, but he kept silent. The bear leader, Jāmbavanjī felt that Śrī Hanumānjī could easily do it. Inspite of it Hanumānjī remained silent. Then Jāmbavanjī related to Śrī Hanumānjī about his boons that were bestowed on him in his childhood. In no time Hanumānjī magnified his body to a gigantic size and by a single leap reached Lanka, after crossing the ocean. There he searched out Sītājī, reduced the Lanka into ashes and taking crest jewel from Sītājī as a token of his success, came back and reported to Śrī Rāmajī.

7. Thereafter a stone-bridge was constructed over the ocean to cross it and it was Hanumānjī who fetched all stones required, by breaking the hill tops of the Himālayas. He brought the stones in such an excessive quantity that a whole hillock became spare after the bridge was complete. When Śrī Rāmacandrajī was told about it, He asked Hanumānjī to throw it elsewhere. But Hanumānjī

was very keen that all the stones fetched by him should have a touch of Śrī Rāmajī. At this Śrī Rāmajī promised that during his incarnation as Kṛṣṇa, he would not only touch it, but also hold it, and lift it. Being satisfied Hanumānjī put the hillock near Mathura. This very hillock was lifted by Śrī Kṛṣṇajī in his childhood which is now known as Śrī *Gobardhana Parvata*.

8. During the battle of Lanka all the monkey and bear forces of Śrī Rāmacandrajī along with Śrī Rāma and Lakṣmaṇa used to stay at night inside an enclosure made by the long tail of Śrī Hanumānjī. One night the demon Ahirāvaṇa managed to lift up Śrī Rāma and Lakṣmaṇajī from there and entered the nether world to kill them. As soon as Śrī Hanumānjī was informed about it, he immediately entered the nether world, skilfully killed Ahirāvaṇa and saved Śrī Rāma and Lakṣmaṇa.

9. After the conquest of Lanka Śrī Rāma and Sītājī desired to worship Lord Śiva. Knowing this Śrī Hanumānjī immediately left for Śrī Kailāsa, the abode of Lord Śiva and brought a beautiful emblem of Lord Śiva. But in the mean-time Śrī Sītājī made a Śivaliṅga with sand from the sea-shore. Śrī Rāmacandrajī consecrated both the *Liṅgas* and named the Kailāsa *Liṅgas* as Hanumanteśwara.

10. Once Arjuna said to Śrī Hanumānjī with vanity, Hanumānjī, if I were present at the time of constructing the bridge over the ocean to Laṇka, I could very easily construct it simply by arraying my arrows for which, I really pity you, that you had to labour so hard. To break down Arjunā's pride Hanumānjī said—"If so, do construct it now and let us see, if it can bear the weight of me alone."

Arjuna constructed the bridge and as soon as Hanumānjī jumped on it, it did not break, but a flow of blood streamed out from below the bridge and with it swam out a tortoise vomiting blood. In a moment Rāmacandrajī appeared there and blessed the tortoise saying—"Tortoise, had you not supported the bridge, it would have been broken into pieces."

Arjuna easily grasped the idea and his vanity vanished for ever.

Since then Arjuna and Hanumānjī were great friends.

11. After fourteen years of exile, when Śrī Rāmajī was coronated on the throne of Ayodhya, Sītājī being highly pleased, presented Hanumānjī with a necklace, set with invaluable gems, Hanumānjī finding no name of Śrī Rāmajī engraved on it rejected it, saying it is useless as it contains no name of Śrī Rāmajī. At this Sītājī said—"Hanumānjī, your body also must be useless as there is no name inscribed anywhere on your body. "Hanumānjī could not stand the remark and immediately tore open the region of his breast, and lo, everybody present there, was amazed to find the figure of Rāma-Sītā engraved on each of his ribs.

Sītājī then pinched out some vermilion from her head and said—"Take it. This has the touch of Lakṣmaṇa's elder brother." Hanumānjī at once accepted it and being overwhelmed with joy smeared it all over his body and began to dance in a state of ecstatic joy (It may be mentioned here that since then devotees smear Hanumānjī's body with vermilion).

12. In *Skanda Purāṇa* we come across one incident. Once thousands of learned *Brahmins* assembled together to test the knowledge of Śrī Hanumānjī. They questioned Hanumānjī on all ecclesiastical and spiritual subjects. When Hanumānjī answered them all, all the Brahmins were amazed at the scriptural knowledge of Śrī Hanumānjī and they all paid their respects to him. Thereafter Hanumānjī gratified the Brahmins with a sumptuous feast and requested them to lie down and take rest on a huge block of stone measuring eighty square miles which Hanumānjī lifted up and took them to their place of residence.

One may wonder, how Hanumānjī acquired all these scriptural knowledge. According to *Śiva Purāṇa,* Hanumānjī once approached the Sungod and got himself initiated by him. There he studied all scriptures and practised all *Yogas* from him for many years. All these years he kept himself standing, keeping his face towards the sun (सूर्यतापी साधना).

However, these are only a few of innumerable anecdotes from the life of Śrī Hanumānjī. They are all lying scattered throughout our scriptures and religious books. Are these not instructive, delightful and didactic?

Śrī Rāmakṛṣṇa—Vivekānanda and Ideal of Mahāvīra Hanumān

—Dr. Suresh Chandra Sharma

Śrī Rāmakṛṣṇa and his disciple Swāmī Vivekānanda paid a great reverence to Śrī Hanumān—the monkey God of India. Both the master as well as disciple drew a lot of spiritual inspiration from Śrī Hanumānjī and gave a very high place to the ideal of *Mahāvīra* Hanumān in their lives and teachings. We find Śrī Rāmakṛṣṇa talking to devotees and asking them—"Do you know, what is my attitude?" He added—"My attitude is like that of Hanumān" and then he explains the attitude of Hanumān. To quote his own words—"On being asked how old is the moon today?" Hanumān replied—"I do not know anything about the days of week or the phases of moon or the position of the stars; I know only the lotus feet of Śrī Rāmacandra."[1]

These lines reveal the real life-centre of Śrī Hanumānjī. Total indifference to the things other than Śrī Rāmacandra and his mission is the ideal of Hanumān (राम काज कीन्हे बिनु मोहि कहाँ विश्राम). Śrī Rāmakṛṣṇa has repeatedly emphasized such a one-pointed devotion to the chosen ideal as an essential condition of spiritual growth. Further we read in the life of Śrī Rāmakṛṣṇa that he followed the foot-prints of Hanumān in his *Sādhanās*. Regarding this, in the later part of his life he used to tell the devotees that he was so much intoxicated and absorbed in Hanumān-attitude (हनुमान्भाव) that even his phenotype underwent a change. He behaved like a monkey and his vertebral column elongated in the style of tail. Eventually he was blessed with the vision of Sītā and Hanumān under the groove of *Pañcavaṭī Dakṣiṇeśwara*[2]. Later on

1. Teachings of Rāmakṛṣṇa p.191.
2. Life of Śrī Rāmakṛṣṇa p.171.

it became normal when he changed his attitude and shifted to other forms of spiritual practices.

The same very ideal of Hanumān found a beautiful expression in the life and teachings of his chief disciple Swāmī Vivekānanada. Swāmī Vivekānanda was very much inspired by the ideal of Hanumānjī and he placed this sublime ideal before we Indians to follow as the sure way for national regeneration. Swāmījī very clearly stated that the crying need of Inida is not money but Man. Man creates the money and not otherwise. Men, Men, Men are needed and nothing else, he exerted. To get man, he preached, therefore, the man-making and character-building religion and he asked us to follow the foot-prints of Hanumānjī. He said—"You have now to make the character of *Mahāvīra* Hanumān your ideal. See how at the command of Rāmacandra he crossed the ocean. He had no care for life or death. He was a perfect master of his senses and wonderfully sagacious. You have now to build your life on this great ideal of personal service. Through that all the other ideals will gradually manifest in life. Obedience to the *Guru* without questioning and strict observance of *Brahmacarya*— this was the secret of success. As on one hand, Hanumān represents the ideal of srevice so on the other, he represents the leonine courage, striking the whole world with awe." *

The ideal man of Swāmījī's concept was a man who is active, meditative, mystic and reflective all in one and Hanumānjī for him was the perfect embodiment of all these qualities. With this idea in mind he wanted to install the statue of Hanumāṇjī in the premises of *Belur Maṭha* but that wish of his remained unfulfilled due to his immature early death. Hanumānjī's statue of his choice is still preserved in his room at Belur monastery.

Later on Swāmī Brahmānanda, a brother disciple of Swāmījī and the first president of *Rāmakṛṣṇa Maṭha* and Mission introduced the recitation of *Rāmāyaṇa* and the special worship of Hanumānjī in the *Maṭha* in the sweet memory of Swāmījī.

* Thus spake Swāmī Vivekānanda p.61.

Accordingly, whole of the *Rāmāyaṇa* composed in melodious 108 stanzas is recited even to this day on every *Ekādaśī* (एकादशी) day in each centre of *Rāmakṛṣṇa Maṭha* which gives the spiritual solace to thousands of devotees all over the world.*

We grieve at the death of a man because of two reasons. The first is that we have got comfort from him but we have not given comfort to him and the second is that we hope to get comfort in future. Had we neither got comfort from him, nor hoped to get comfort in future , we would not have grieved at his death.

An old relative of ours dies at the age of ninety or a hundred years, we are not grieved at the death because we do not expect to get any comfort or services from him. People even say that his death, like a marriage, is an incident of great rejoicing, on the other hand, we are grieved at the death of a young man of twenty or twenty-five because we hope to get comfort from him. Hope is the main cause of grief. Hopelessness is the main cause of comfort.

—*Swami Ramsukhdas*

O God, I have neither drunk the ocean nor smithered the city of Lanka into pieces nor I have brought the heads of Rāvaṇa nor I have brought back mother Sītā. "Being mere a messenger I am not worth embracing by your honour." While uttering these words and bowing before Lord Rāma with humility, Hanumānjī appears very graceful.

—*Hanumannāṭaka*

* *Nāma Rāmāyaṇa*— Publishers Note P (ii).

Jaina View of Śrī Hanumānjī

—*M. P. Jain*

According to Jaina folk-literature Śrī Hanumānjī was not a monkey but a fully grown human being. He was a very handsome person with a highly impressive personality. He was very tall and possessed the strength of a thousand elephants. His head—*Śīrṣa* has been described like that of *Meru Śikhara*. He was *Mahābalī* and *Vinayavān*. He was highly learned and accomplished in the knowledge of all religious books—*Sarva-śāstron kā jñātā*. He was an excellent warrior and fully adept in the techniques of war-fare and individual combats. He was a *Vidyādhara* i.e. one who could fly in the sky in his own *Vimāna*. He moved in the battle-field with the swiftness of wind and his enemies disappeared before him just as the morning dew disappears before the rising sun.

Śrī Hanumānjī was an ardent believer in the principle of *Ahiṁsā* and observed it in thought, word & deed. He was highly truthful *Satyavādī* and will not tell a lie even in fun. A perfect vegetarian, he never killed even the tiniest creature either for food or fun. He was endowed with so many qualities of head and heart right from birth, having acquired them in his earlier birth *Pūrva Bhava,* that he may well be described an *Uttama Śrāvaka,* a prince among the noblest of human beings. He had attained so much purity of soul and had come so well equipped from his earlier birth that after living a long, happy and virtuous life, he attained *Nirvāna—Mokṣa* in this birth on performing a brief *Tapa* on the top of Tungi Giri mountain.

In the Jaina literature Śrī Hanumānjī was the son of prince Pavanañjaya and Mātā Añjanā, popularly known as Añjanā Satī. His father was the son of king Prahlāda, the master of a flourshing and prosperous forest kingdom of Ādityapura Nagara, and Rānī

Ketumatī. King Prahalāda was an ally of Rāvaṇa, the mighty king of Lanka and fought many a battle in his support. Śrī Hanumānjī, however, fought against Rāvaṇa because of his ignoble action in kidnapping 'Sītajī' the divine consort of Lord Rāma.

The story goes that prince Pavanañjaya son of king Prahlāda was engaged to the beautiful princess of Mahendrapur, a kingdom situated on Dantī Parwata. The beauty and accomplishment of Añjanā was so widely known that Pavanañjaya had a strong urge to see his fiancee in her homegarden even before the accomplishment of marriage. Pavanañjaya secretly went to Añjanā's Vāṭikā (garden) when she was having fun and frolic with her maids and playmates. Her playmates were taunting her in fun regarding the proposals of many valiant princes received for her. Some were praising one prince while some were more appreciative of others. As princess Añjanā had not seen any one of them, she was quietly listening to all these verbosity of her friends without a comments—gracefully blushing. In this jingling of conversational frolic, one of her playmates started praising another prince named Mahā Prabha, whose proposal was rejected by her father for various reasons, against the final selection of Pavanañjaya, saying that her fiance stands no where before Mahā Prabha. She used so high flowing words for him that Pavanañjaya's qualities and valour seemed very dim in comparison. Añjanā in her shyness did not break her silence to contest her friend's assertions. On hearing this, Pavanañjaya felt seriously outraged to the core. He felt very angry and offended at his fiancee digesting all the praises of another person against her fiance. He returned to his kingdom and refused to marry Añjanā. On the repeated persuasion of his father king Prahlāda and father of Añjanā King Mahendra he agreed for marriage but decided to punish Añjanā by not accepting her as his wife in personal life.

The wedding of Prince Pavanañjaya with Princess Añjanā was duly performed with all the Royal fanfare on the banks of Mānasarovara lake. King Mahendra entertained the marriage party for over a month and king Prahlāda returned to his

kingdom there-after with son Pavanañjaya and daughter-in-law Añjanā, fully satisfied and happy with the hospitality and gifts offered by king Mahendra. Pavanañjaya, however, carried out his vow to punish Añjanā and neglected her in personal life as per his resolve. Almost 22 years passed like this. The fact of discard of Añjanā by her husband became known to all members of the family.

In the meantime, it so happened that an ally of King Rāvaṇa, Rājā Varuṇa refused to obey his commands and a war-like situation developed. King Rāvaṇa requested Rājā Prahlāda, father of Pavanañjaya, to proceed against Varuṇa and bring him to his knees. When Rājā Prahlāda was preparing to go personally to fight against Varuṇa, Pavanañjaya insisted that while he is there his father need not go to the battle-field. Pavanañjaya, after due obeisance to his parents proceeded to the battle-field as the head of a big army. Disappointingly enough, he again ignored Añjanā waiting to say good luck and good-bye to him at this important juncture. Añjanā, however, was not deterred by his indifference and did utter her good wishes to him and accepted his taunts in good grace.

As chance or luck would have it, the armies of Pavanañjaya camped on the banks of Mānasarovara where his wedding procession was received and entertained by King Mahendra, father of Añjanā. At night when his soldiers were resting, Pavanañjaya strolled along the banks with friend and escort—Prahasta. During that stroll he came across an anguished female bird *Cakavī*. who was wailing on being separated from her mate *Cakavī*. Her wails were so heart-rending that a flock of thoughts of Añjanā swiftly pierced the heart of Pavanañjaya that when a bird feels so much agonised at the separation of her mate, how much agony his bride Añjanā might be feeling when he has kept her in so animated an isolation for as long as 22 years. This thought made him restless and filled him with a sense of guilt against his innocent wife. He was so restive that he wanted to atone for it without any delay. He felt as if he was murdering her emotions and sentiments in cold blood by not going to her.

Prahasta, his friend, immediately grasped the delicate situation of his commander feeling so restless and mentally unstable while a fierce battle awaited him next morning. The only solution was that Pavanañjaya should return to Adityapura and apolozise to Añjanā and accept her openly with the knowledge of his parents and other family members. Since it would be cowardice to run away from the battle-field like this, particularly when he came here on his own insistence and having been seen off by his valiant father and loving mother, they (Pavanañjaya and Prahasta) decided to leave immediately for Adityapura secretly by their self-driven *Vimāna* (aeroplane). Entering Añjanā's palace secretly and with the connivance of her friend and maid-in-attendance Vasantamālā, Pavanañjaya surprised his wife unawares. She could not believe that her husband who had even refused to accept her good wishes only a few days back could be here in her bedroom so uncoventionally. An animated and affectionate conversation ensued between the long separated couple and they had their first ever honeymoon in 22 years. Pavanañjaya however, left before day-break with the invocation and prayers from his wife, leaving with her his ring and bangles as a proof of his visit to her that night and asking her maid Vasantamālā to serve her well.

While Pavanañjaya became busy in the battle with Varuṇa feeling happy and satisfied by his re-union with his consort, Añjanā again had her woes in the royal palace. As soon as the first signs of pregnancy appeared, her mother-in-law Rānī Ketumatī became furious and blamed her for infidelity and unfaithfulness towards her husband and started calling her all sinful names like *Kulaṭā* and a fallen woman. Despite the repeated implorings of Añjanā and Vasantāmalā about her innocence and showing the ring and bangles of Pavanañjaya, Rānī Ketumatī would not believe her and continued to blame her for adultery which is a most heinous crime for a woman of the royal family. Fearing that the fact of this guilt may soon be known to the king and other members of the family shattering the very honour and prestige of the royal household, Rānī Ketumatī

banished Añjanā and her maid Vasantamālā from the kingdom. She ordered one of her trusted officers to take the two ladies in a chariot and leave them at some place near Mahendrānagar, the royal seat of her father. In this state of advanced pregnancy Añjanā was left alone and helpless in the company of her maid Vasantamālā. Even her own father did not give her shelter as she was carrying on her head the blame of adultery. Thus discarded from all sides, these helpless ladies moved into the forest and stayed into a cave for night rest. Luckily for her, three *Jaina Munis* were in meditation at the other end of the cave and the whole atmoshphere was charged with the air of rare calmness and divinity. Such an atmosphere soothed the tired nerves of the helpless ladies who rested for a while there. When the *Jaina Munis* rose from their meditation, the two ladies offered their obeisance to them. They blessed Añjanā and told her not to worry as she will give birth to an illustrious *Tejasvī* child and all her woes would end with that. Saying this, Munirāja departed leaving the cave entirely for the ladies. Soon after Añjanā gave birth to a male child of rare excellence. His birth radiated so much lust that the whole cave looked illuminated with a million stars. Moreover, this light besides being soothing, was life-giving. This child later came to be known as Hanumān.

When good luck starts everything starts in the right direction. At that very time, Rājā Prati Sūrya of Hanu Ruhu Dvīpa happened to fly over that forest in his *Vimāna*. Astonished at the abnormal illuminations in a forest cave, he brought down his plane and inquired. He was wonderstruck to see two lone ladies and a newborn child with a hallow around his head in such a deep forest. On knowing the tale of woe of the ladies and their family background Rājā Prati Sūrya could discern that Añjanā was no other but his own niece—his sister's daughter and the new born was his own grand-son. With this happy revelation the woes of Añjanā seemed to end. Rājā Prati Sūrya who was accompanied by his queen, took the three in his *Vimān* and started towards his kingdom and assured Añjanā to live with him until better times. While the happy party was soaring in the high skies and Añjanā

was playing with her new-born, another ill luck befell her as child slipped from her hands and fell deep down on a hard rock. Everybody was badly shocked and a deep sorrow seemed to engulf the whole party. The brief solace of Añjanā seemed to end rather abruptly and she started wailing again on her severe bad luck. The plane was brought down near the place of the fall and the party moved towards the child harbouring the worst of thoughts. Surprisingly enough, however, the young Hanumānjī was comfortably lying, sucking his thumb, on the rock which had cracked into 100 pieces, Everyone was mad with joy and it became clear that the child was no ordinary one but a divine realized soul. Rājā Prati Sūrya and his wife bowed in obeisance to the child and —picked him up saying 'victory to Añjanā's son'. The royal party reached Hanu Ruhu Dvīpa where the birth of the child was celebrated with all the royal fanfare and the child was named Śrī Śaila but later came to be known as Hanumān as the strong brave child of Hanu Nagarī. The astrologers, '*Ṛṣis* and *Munis* who saw the child's hand described him as '*Dharma Kā Swarūpa, Teja kā Puñja, Mahāvajraka, Mahā-Paropakārī*, '*Pāpon kä Nāśaka Mahābalī*' and '*Vinayavān*'. They revealed that in the earlier birth '*Pūrva Bhava*' he was constantly treading the righteous path *pūrvbhava mein guṇapunja ke path para* and will attain *Nirvāṇa* in this very birth.

In Adityapur when Pavanañjaya returned victorious after conquering the formidable foe Varuṇa, he was surprised not to find Añjanā to welcome him. He was deeply anguished to learn of the banishment of innocent Añjanā and immediately left in search of her, resolving to commit suicide if he did not find her alive. The entire royal family was badly shaken when the truth about her was known. Messages were sent all around to Mahendra Nagara, Hanu Ruhu etc., and a hectic search for Añjanā ensued. She was soon located at her maternal uncle's place, Hanu Ruhu Nagara but Pavanañjaya was still missing. It took several years before Pavanañjaya could be traced with the help of his elephant and the family was re-united. Hanumānjī by now had attained adulthood and was already well known for his valorous deeds.

Hanumān as Swāmī Samartha Rāmadāsa

—Dr. A. S. Zadgaonkar

Samartha Rāmadāsa was born in the revered Thosar family during *Śaka* 884 (accordingly 962 A.D.).[1] His father, Śrī Sūryājī Panta, was told by Lord Śrī Rāma that he would be blessed with a son who would be the *Avatāra* (incarnation) of Hanumān. Hanumān, it is believed, has a blessing from the holy mother, Śrī Sītā, that he will remain immortal *(Cirañjīvī)*. He is thus amongst other *Cirañjīvīs,* (viz., Bali, Vibhīṣaṇa, Vyāsa, Aśvatthāmā, Kṛpa and Paraśurāma).

Lord Hanumān, as he is usually remembered by all his devotees worldwide, takes *Avatāra* on the earth whenever necessary. The major *Avatāras* have been described in the *Bhaviṣyottara-Purāṇa.* He is Māruta in the *Kṛtayuga (Satyayuga), Pavana-Putra* (son of air) in the *Tretāyuga,* Bhīma in the *Dwāparayuga* and Rāmadāsa in the *Kaliyuga.*[2] Nārāyaṇa was his name at the Nāmakaraṇa Saṁskāra, naming ceremony, as preferred by his mother. He preferred to be called Rāmadāsa, the servant of Śrī Rāma. The name Rāmadāsa thus remained in public mind. The fundamental characteristic of Hanumān, being the ultimate servant of Śrī Rāma, continued to exist in this *Avatāra* also. Samartha Rāmadāsa did exhibit the sole worship of Śrī Rāma and his disciples throughout the country followed his teaching.

His mother, *Satī* Rānūbāī, during her pregnancy, was told by an astrologer that her son would serve the cause of Śrī Rāma, like Māruti, upto the age of sixty-six (He would live for sixty-six years)[3].

1. Deva Dr. Śrī—*Rāmadāsī Saṁśodhana Grantha,* Dhule (1935—1955).
2. Karandīkara J. S—*Śrī Samartha Caritra, Satārā* (1953).
3. Giradhara Swāmī—*Samartha Pratāpa,* Dhule (1912).
   —*Śrī Swāmī Darśana,* Dhule (1922).
   —*Hakīkata Vake,* Dhule (1923).

He was told by Lord Śrī Rāma to re-establish the faith in religion. He was also granted total support from Śrī Rāma[4]. Rāmadāsa along with many of his saintly followers did complete the task assigned to him.

Pūjyapāda Giridhar Swāmījī has cited the prediction made by Lord Brahmā that Hanumān would be born on the bank of Gautama river and would remain active on the bank of the sacred river Kṛṣṇa[5]. He would devote his life for salvation of the world all around.

He kept before society the ideals and character of Lord Hanumān and started revolutionary programmes of social reform. He established several Hanumān temples *(Mandiras)* at several places in the country during his tour of the country[6—10].

The speciality of *Mahāvīra* Hanumān idols chosen by Rāmadāsa has a demon crushed below his mighty feet and not in traditional *Rāma-Bhakta Hanumān* who keeps standing in deep humility before his Lord. Śrī Rāmadāsa thus advised his followers to worship the ultimate strength that is displayed by Lord Hanumān.

Śrī Rāmadāsa pre-eminently succeeded in his mission. He created a brave, strong and loyal society as was essentially required in the prevailing period of foreign cruel rulers.

4. Kulakarnī Dattājī—*Samartha Kādambarī*, Pune (1974).
5. Pujārī, R. Śrī—*Rāmadāsa Swāmī Lalita Caritra*, Pune (1971).
6. Pāgārakara L. Rā—*Samartha Grantha Bhandāra*, Bombay (1978).
7. Kānavide Śrī S.—*Dāsabodha*, Nagapur (1963).
8. Gokhale Pu. Bā.—Dāsabodha Sāra, Pune (1971).
9. Āpte, Vi. Go—*Dāsabodha Samdeśa*, Pune (1965).
10. Phātaka, N. R.—*Rāmadāsa Caritra Evam Kārya*, Bombay (1953).

9 fold Bhakti by Prahla[da] in Srimad Bhagavatam

The Glory of Śrī Hanumān

—D. Shankar Narayan

Śrī Hanumān and Śrī Garuḍa are given places of importance in all Viṣṇu temples. Hanumān is one with Lord Śrī Rāma. It is the experience of many devotees of Lord Rāma that progressing steadily on the path of *Rāmanāma-Japa* they are blessed with a vision of Hanumān first. Ādi Śaṅkarācārya mentions this in *Śrī Hanumat Bhujaṅgam.*

bhaje lakṣmaṇa-prāṇarakṣā-sudakṣaṁ
bhaje toṣitāroṣagīrvāṇapakṣam ।
bhaje ghora saṅgrāmasīmā hatākṣam
bhaje Rāmanāmānusamprāpta lakṣam. ॥

"Worship Śrī Hanumān, an expert in saving the life of Lakṣmaṇa, the gladdener of the *Devas* when he enters the battle, the destroyer of Akṣa in a fierce battle and attained by those who have to their credit substantial *Rāmanāma-Japa.*

Śrī *Rāmanāma* is derived from *Rā* of the *Aṣṭākṣarī Vaiṣṇava Mantra "om namo nārāyaṇāya"* and the *'Ma'* of the *Pañcākṣarī Śaiva* mantra *'om namaḥ śivāyah'*. Both the above mantras lose their charm if the letters referred to, are removed. And if the *Japa* of such a *Mantra* gives the *Darśana* of Hanumān just imagine the importance of the latter. Just three repetitions of *Rāmanāma* stand equal to Śrī *Viṣṇu Sahasranāma* as confirmed by Lord Śiva to Śrī Pārvatī.

rāma rāmeti rāmeti rame rāme manorame ।
sahasranāma tattulyaṁ rāmanāma varānane ॥

(*Rāmarakṣāstotram* 38)

Let us examine how Hanumān represents the identity of the *Dvaita* and *Advaita* philosophies. In the nine fold *Bhakti* expounded by Prahlāda in *Śrīmad Bhāgavata,* Śrī Hanumān is

considered to be the ideal example for *Dāsyabhāva* (master servant relationship which is the essence of *Dwaita*). At Mantralaya Hanumān has been installed right opposite to the *Samādhi* of Śrī Rāghavendra Swāmī accepting him as the supreme example of *Dwaita*. The fact that Lord Śrī Rāma chooses Hanumān for imparting the *Adwaita* doctrine 'that thou art' '*Tat twamasi*' (reference chapter 1 of *Śrī Adhyātma Rāmāyaṇa* titled Śrī Rāma Hṛdayaṃ) establishes the identity of the two doctrines. It is also shown that *Dwaita* will lead to *Advaita*.

As mentioned by Sage Nārada in his *Bhakti-Sūtras*, one should not argue in religious matters as there always exists scope for diversity in views and no one philisophy can be considered final based on reasoning alone, reasoning being a faculty of the *Buddhi* which is not permanent.

'*vādo nāvalambyaḥ*' (74)
'*bāhulyāvakāśāt aniyatatvācca*' (75)

People should not, therefore, quarrel stating that only one theory is correct etc.

Śrī Hanumān, therefore, represents the identity of the *Śaiva-Vaiṣṇava Siddhāntas* and of the *Dwaita-Adwaita* doctrines.

Right at the time of birth itself Hanumān exhibited his valour and greatness. Born as the son of the Wind god through Añjanādevī the child shot into the air to the sky to get hold of the rising Sun, mistaking the latter to be a fruit. It was only the timely intervention of Indra who hit Hanumān with the thunder-bolt that saved the situation.. Hanumān fell with his chin fractured, on a mountain peak and got the name 'Hanumān' (one with a fractured chin). The Wind god was infuriated and stopped functioning whereupon the gods assembled and blessed Hanumān. Lord Brahmā conferred the boon that no weapons would have any effect on Hanumān in battle and Lord Indra offered the blessing of "*Icchā Mṛtyu*" death only when desired.

As a part of his mischievous childish pranks when Hanumān disturbed the peace of some sages they cursed him that he should forget his great strength and remember it again only when somebody reminded him for a great purpose. And this was what

precisely happened. Among the vast assembly of monkeys on the sea-shore, none had the confidence of crossing the sea, finding Sītā's whereabouts and returning. When Jāmbavān reminded Hanumān about his greatness, he assumed a *Viśwarūpa* and went into action. His confidence can be seen from his statement "by meditating on *Rāmanāma* when a person can cross even the *Saṁsāra sāgara* what is this *Alpa Vāridhi* (ocean of no concern) to me with Lord Rāma in my heart" "*tameva hṛdaye dhyātvā langhayāmyalpavāridhim*". In fact after crossing the 100 *yojanas* ocean Hanumān was not at all tired and said he could do many hundreds '*śatānyahaṁ yojanānāṁ krameyaṁ subahūnyapi*".

A glimpse at a scene in *Yuddha Kāṇḍa* will show Hanumān's importance in *Rāmāyaṇa*. Indrajit used the Brahmāstra rendering Śrī Rāma, Lakṣmaṇa and the army of monkeys unconscious. Hanuman and Vibhiṣaṇa were taking stock of the situation. Vibhīṣaṇa happened to see Jāmbavān who was half-dead. When Vibhīṣaṇa tried to talk to him, Jāmbavān enquired of the Vibhīṣaṇa "Please tell me whether the great hero Hanumān, the son of Añjanā is alive."

añjanā suprajā yena mātariśwā ca suvrata ।
hanumān vānaraśreṣṭhaḥ prāṇān dhārayate kvacit ॥

(*Vāl.* VI. 74.18)

Vibhiṣaṇa responded by enquiring as to why Jāmbavān enquired about Hanumān in preference to even Rāma and Lakṣmaṇa "*āryaputrāvatikramya kasmāt pṛcchati mārutim*". Jāmbavān's prompt reply was "if the courageous Hanumān is alive he has the ability to bring back to life the entire army even if dead. If Hanumān is dead we are all as good as dead even if alive."

asmiñjīvati vīre tu hatamapyahataṁ balam ।
hanūmatyujjhitaprāṇe jīvanto'pi mṛtā vayam ॥

(*Vāl.* VI.74.22)

The story of how Hanumān brought Sañjīvani and saved the situation is well known. Hanuman can be considered to be the most important person. (M.I.P.) of *Rāmāyaṇa*.

What were the outstanding qualities of Hanumān? He was the most intelligent and powerful and hence result-oriented (always

achieving *Kāryasiddhi*, yet the most humble. He was a good diplomat and knew when, what and how to talk, he was an expert in words. He was a *Jitendriya* (had conquered his senses) and was celibacy personified. He was a *Bhakta*, a *Jñānī* and most unselfish and dedicated for the good of others all the time. Let us examine incidents to illustrate these qualities shown, in action.

Intelligence and Kāryasiddhi—

While crossing the ocean Hanumān won in the battle of wits with *Nāgamātā* Surasā by sheer intelligence (when he transformed himself into a small form (size of a thumb), entered the huge cave-like mouth of Surasā and came out immediately). He entered Lanka with a small form (size of a cat) and carefully discussed in his mind at every stage about the right action. Seated on a tree he was a silent witness to Rāvaṇa's visit and appeals to Sītā and saw the great chastity of Sītā. Ultimately when Sītā felt desperate and decided on suicide, Hanumān delivered into her ears the story of Rāmāyaṇa as it was until that time and made her look up. He consoled her further and gave her the signet ring of Rāma. It was at the most crucial point of danger that Hanumān applied the brake and made her happy as if she had attained Rāma. In Sītā's words "You are intelligent, smart, resourceful, the best of monkeys. Hence you have conquered this kingdom of demons alone. You have crossed the hundred *Yojana* ocean infested with sharks and crocodiles etc., with the ease of crossing the hoof-mark of a calf".

vikrāntastvaṁ samarthastvaṁ prājñastvaṁ vānarottama ।
yenedaṁ rākṣasapadaṁ tvayaikena pradharṣitam ॥
śatayojanavistīrṇaḥ sāgaro makarālayaḥ ।
vikramaślāghanīyena kramatā gospadīkṛtaḥ ॥

(*Vāl.* V. 36. 7-8)

Similarly Hanumān delivers the *Cūdāmani* (Crest jewel) from Śītā to Rāma who feels delighted as if he had been united with Śītā again. He earns Rāma's appreciation that no one else could have even mentally comprehended the great achievement of Hanumān. Śrī Rāma embraces Hanumān who had come with *Kāryasiddhi* and thereby offers himself to him.

kṛtaṁ hanumatā kāryaṁ sumahad bhuvi durlabham ।
manasāpi yadanyena na śakyaṁ dharaṇītale ॥

(*Vāl.* VI.1.2)

Humility—

Hanumān demonstrated exemplary humility when he consoled Sītā. When it was pointed out by Sītā that only Garuḍa, Hanumān and the Wind god had the ability to cross the ocean and hence rescuing her would be a problem for the army of monkeys Hanumān consoles her "the monkeys under Sugrīva's command are all either superior to me or equal to me. Not even one is inferior to me. Just imagine when even I have crossed the ocean and come, the others will make it with one jump. My inferiority can also be inferred from the normal custom of sending only an inferior and not a superior as a messenger. Kindly therefore, don't grieve and rest assured."

madviśiṣṭāśca tulyāśca santi tatra vanaukasaḥ ।
mattaḥ pratyavaraḥ kaścinnāsti sugrīvasannidhau ॥
ahaṁ tāvadiha prāptaḥ kiṁ punaste mahābalāḥ ।
nahi prakṛṣṭāḥ preṣyante preṣyante hītare janāḥ ॥
tadalaṁ paritāpena devi śoko vyapaitu te ।
ekotpātena te laṅkāmeṣyanti hariyūthapāḥ ॥

(*Vāl.* V.39 38—40)

Such a humility was demonstrated although Hanumān was the only hero who could cross the ocean and fulfil the objective.To boost Sītā's morale was the need of the hour which would not have been possible without this humility of Hanumān.

Vāk Cāturya—

Hanumān's ability at speech was unique and unparallelled and Lord Rāma himself certified this at the very first meeting itself. Introducing himself Hanumān makes discreet enquiries about the purpose of Rāma's and Lakṣmaṇa's visit to the area near the Pampā and recognises under their ascetic appearance their inherent ability to rule the entire globe. Charmed, by his fascinating speech so full of ability and humility, Lord Rāma tells Lakṣmaṇa "unless one has the humility and the all round development which comes from a study of the *Ṛgveda, Yajurveda and Sāmaveda,* one

would not be able to converse like Hanumān. He is also an expert in grammar. His talk has that inherent power by which even if an enemy has lifted a sword with intent to strike the same, will fall down from his hand his mind being won over when he listens to Hanumān's sincere speech—

nānṛgvedavinītasya nāyajurvedadhāriṇaḥ ।
nāsāmavedaviduṣaḥ śakyamevaṁ vibhāṣitum ॥
nunaṁ vyākarṇaṁ kṛtsnamanena bahudhā śrutam ।
anayā citrayā vācā tristhānavyañjanasthayā ।
kasya nārādhyate cittamudyatāserarerapi ॥

(*Vāl.* IV.3 28-29, 33)

Hanumān The Jitendriya—

Hanumān had conquered all his Indriyas and was *(Brahmacarya)* celibacy personified. During the search for Sītā Hanumān sees many women mostly asleep and for a moment doubts whether this was proper for a celibate like him. However, in his own words "The mind is responsible for the functioning of all the *Indriyas* and my mind is most unruffled and at peace."

mano hi hetuḥ sarveṣāmindriyāṇāṁ pravartane ।
śubhāśubhāsvavasthāsu tacca me suvyavasthitam ॥

(*Vāl.* V.11.42)

After all to search for a woman one has to search amongst women only.

It was because of Hanumān's *Brahmacarya* that Sītā, the great *Pativratā* and the personification of chastity confides in him and tells him about two private incidents in the private life of herself and Rāma.On the Citrakūta mountain when Rāma was sleeping with his head on Sītā's lap "Kakāsura (Jayanta), the son of Indra pecked her at the breast resulting in drops of blood falling on Rāma who was awakened and used *Brahmāstra* adoping a blade of *Darbha* grass on the crow. The latter could not get refuge in all the three worlds and finally fell at the feet of Lord Rāma himself. Compassion incaranate as the Lord was and always is, Kākāsura was saved but had to sacrifice one eye as the target for the *Astra.* (missile). In the second incident Sītā tells Hanumān about how one day her *Tilaka* on the forehead had been lost and Rāma offered to

apply fresh *Tilaka* for her. Rāma applied a metal paint on the cheek of Sītā instead of on the forehead.

manaśśilāyāstilako gaṇḍapārśve niveśitaḥ ı
tvayā praṇaṣṭe tilake taṁ kila smartumarhasi ıı

(*Vāl.* 5.40.5)

Sītā tells Hanumān to remind Rāma about this most private incident as proof for his having met her. As per Ādi Śaṅkarācārya the visit of Hanumān removed the agony of Sītā and consoled her even as a father would console his daughter "Piṭevāsi Sītātitāpāpahārī."

Hanumān The Ātmajñānī, The Friend of All, The Bhakta—

Hanumān was the embodiment of *Ātmajñāna* and *Rāma-Bhakti* merged into one. Because he wished the welfare of all, he advised even Rāvaṇa reminding him about his real self and the saintly dynasty to which he belonged and fervently appealed to him to take to the path of *Rāma-Bhakti.* In chapter 12 *Bhaktiyoga* in *Śrīmad Bhagavadgītā,* Lord Kṛṣṇa tells Arjuna "Fix your mind on me, let your *Buddhi* penetrate into me, from such moment onwards you will live in me only, there is no doubt about it."

mayyeva mana ādhatsva mayi buddhiṁ niveśaya ı
nivasiṣyasi mayyeva ata ūrdhwaṁ na saṁśayaḥ ıı

Hanumān could be considered as the living example of this verse translated into action. He wanted no boon from Rāma but requested for a continuous *Anusmṛti* of *Rāmaṇāma* "I am never satisfied with repeating, remembering Your *Nāma.* Therefore bless me to remain in the world with a constant remembrance of Your name."

No wonder that in references in the *Mahāpurāṇa Śrīmad-Bhāgavatam* and in the glorious *Nāradabhakti Sutras* Hanumān is given a place of pride in the panel of *Bhaktyācāryas.*

Thoughts of Hanumān will bless all with intelligence, strength, glory, courage, freedom from fear, absence of disease, good health, freedom from sloth and laziness and bless smartness and sharpness in speech.

buddhirbalam yaśo dhairyam nirbhayatvamarogatā ı
ajāḍyaṁ vākpatutvaṁ ca hanumat smaraṇāt bhavet ıı

Bālājī

(A beloved God of Rajasthan)

—T. D. Joshi

When we observe divine intervention in even purely mundane matters then our faith in divinity is firmly established. In our blessed country, Bharata, it is not such an uncommon occurance.

2. Simple villagers, all over the country, in their wonderful and fascinating folk-lores, sing or recite the praises of Hanumānjī and invoke His blessings for protection from evil, for prosperity and for the fulfilment of their wishes. They have deep-rooted faith in all-powerful and merciful Māruti-Nandana.

3. Rajasthanīs, a simple rugged and God-fearing people, have great faith in Bālājī Hanumānjī. This shrine is situated about 40 Kms. from Bandiqui railway junction. A visit to this Hanumān shrine invariably fulfils all good intentions and wishes, provided the pilgrim bears no ill will towards anyone from the time he/she resolves to pay a visit to Bālājī till he she visits the shrine and actually conducts the *Pūjā* there. During this entire period he should pray silently with a pure heart without any malice towards others and shun any idea of revenge against his fellow beings.

4. लाल लंगोटो काँधे सोटो, ल्यो बालाजी खाओ रोटो ।
मैं थाने देऊँ तड़ापे में, थे मन्ने देऊ बुढ़ापे में ।।

While offering a *Roto* (A thick sweetened bread prepared out of flour, ghee and sugar etc.) to her beloved Lord Māruti in the temple, this was the *Mantra*, which a simple lady used to sing with affection and reverence. It is said that in her old age, when she was totally neglected by her son and daughter-in-law, Hanumānjī visited her daily and while giving her a divine *Roto* recited the following which to her delight was easily understood by her, as it was in her own language—

उठ, लाल लंगोटो, काँधे सोटो, हाथमें चूरमोरोटो लेखाले ।
थे मन्ने देओ तड़ापे में, मैं तन्ने देऊ बुढ़ापे में ॥

5. The story goes like this—Once there lived a very ordinary village girl, who by nature, was a simple, innocent, truth-loving and a kind-hearted child. Her mother used to offer regularly a *Roto* to Hanumānjī. In due course that little girl, whom we may name Sumati, attained maidenhood and was married in a prosperous and religious-minded family. Soon, Sumati, by her noble conduct and behaviour became the darling of the family. Once she expressed her desire to offer daily a *Roto* to Hanumānjī and this was readily agreed to by her in-laws and her husband. Sumati started offering a *Roto* to Hanumānjī every day, reciting the same old *Mantra* mentioned earlier. She used to be so immersed and absorbed in her prayer and her offering at the temple that the onlookers thought as if she was in communion with Hanumānjī. A sort of deep *Sakhya-Bhāva* (friendship) developed between the two.

6. In course of time, she grew old, her husband also passed away. Her son, unfortunately, was under the malefic influence of his wife, who was proud, selfish and arrogant. They soon took over total control of the household in their hands. The family being prosperous, visitors frequently came to see them but showed little concern for Sumati. The daughter-in-law, we may call her *Duṣṭā*, had an eye on the big and well-decorated room occupied by Sumati for years. She wanted to occupy that very room and shift her mother-in-law to the out-house. He too, under the influence of his wife, persuaded his mother to shift to the out-house. Sumati understood their motive but moved over to the out-house without any fuss. For sometime they looked after her well and told her to collect from *Duṣṭā* whatever she required for herself. Sumati, who had 'ruled' the household for such a long time was unhappy but never asked for anything. As the old adage is, out of sight out of mind, they were ever busy in welcoming and attending to their friends and *Duṣṭa's* relatives, and almost totally forgot about her. One day the son remembering about his mother enquired of *Duṣṭā* about her. *Duṣṭā* feigned ignorance and said, "Mother should be

alright." Later, when she went to the out-house, she was astonished to see that Sumati was in such good health as she had never been before. She had a divine glow over her face and was busy in prayer before Hanumānjī. She narrated all she had seen, to her husband. They both realised their wickedness and were ashamed of their conduct towards the mother and repented sincerely. They now knew that their mother's prayers to Śrī Hanumānjī were her only sustenance, protection and solace all this while. They fell at her feet and sought her forgiveness. As a mother and now a realised soul, she readily pardoned them as if nothing had happened. They brought her back to her old room and served her well till her very peaceful and quiet end.

7. This writer has personal experience that a visit by the faithful to Bālājī removes all types of worries and anxieties which torment the pilgrim. Constant meditation on Hanumānjī by reciting *Hanumāncālīsa* or Hanumān-Bhīma episode in *Mahābhārata* removes all sorts of worries and anxieties.

May Śrī Hanumānjī bring peace and solace to all the suffering humanity.

The clothes are for the body and not vice versa. Fie on the man who wastes all his time on the ostentatiousness of his dress and does not care for his body. But the man deserves still greater pity who wastes all his life in earning his livelihood and neglecting his soul. O dear one! Please try to take the pearl out of the shell of this human life. Make the best possible use of it. After this, please do not mind, if this shell body does or does not exist. It is none of your business. But you must acquire the pearl, the Divine knowledge, not only in theory but also to practise it in your daily life. When this knowledge is properly digested and assimilated, you enter the 'Kingdom of Heaven' and become the Master of the universe. All the gods and angels are, then bound to obey you. All your desires if any, will be automatically fulfilled. The man, who has risen above the body-consciousness and established himself in the glory of Self, is the perfect Being.

—*Swami Rama Tirtha*

Two Anecdotes from the Life of Śrī Hanumānjī

—*Swami Shibananda*

Śrī Hanumānjī is the foremost amongst the devotees of Śrī Rāmacandrajī, wherever he listens to the ambrosial activities of Śrī Rāmajī, he becomes excessively delighted, his eyes begin to run tears of devotion and his voice gets choked with emotion. He feels an unearthly pleasure and this is the reason for which, whenever and wherever any topic relating to Śrī Rāmajī is raised, Śrī Hanumānjī invariably reaches there and listens to it attentively.

Śrī Hanumānjī appeared in the *Tretāyuga* to assist Śrī Rāmajī in His mission. He was blessed with a boon of immortality from Śrī Ṣītājī and he was highly pleased to get it. He asked for a longer stay in the world as he says—

"So long this world will speak about Rāma, be kind to grant me the boon of staying in this world. As such he is ever present to listen to any discourse on Śrī Rāmajī".

However, few years back when I was travelling for pilgrimage in South India, I happened to go to Pandharpur and Paithan, the birth place of *Santa Ekanāthajī.* There I heard the following familiar anecdote.

Santa Ekanāthajī was a great devotee of Śrī Rāmacandrajī. He was born in the family of *Sādhaka Bhānudāsa* in the year 1533. He took up the profession of narrating scriptural and mythological stories especially from the *Rāmāyaṇa*.

One day when *Santa Ekanāthajī* was explaining a particular portion from the *Rāmāyaṇa* he said that any devotee of Śrī Rāmajī, who maintains celibacy sincerely and always sings the holy name of Śrī Rāma, can easily cross over this ocean of birth and death. Because—

विश्वस्याखिलतारकं रघुपतेर्नामैवयत् केवलं ।
तीर्णो मारुतिरर्णवं प्रतिमयं लोलोर्मिमालाकुलम् ॥

"The faith in the name of Śrī Rāmajī establishes self-reliance. The son of Lord Vāyu was a believer in the power of Śrī Rāmajī's name and so he used to repeat His name incessantly. Only for this reason Hanumānjī was able to cross the billowy ocean so easily with a single leap.

However after crossing the ocean Śrī Hanumānjī entered the *Aśoka* garden and saw innumerable white flowers blooming everywhere in the Aśoka-Grove—Continued *Santa Ekanāthajī*—

Now, as usual, Śrī Hanumānjī was also present there and hearing the above statements of Ekanāthajī, Śrī Hanumānjī revealed himself and contradicted the statements of Śrī Ekanāthajī saying—"*Santajī,* I am Māruti. I beg to say that I did not see any white flower there. All the flowers were blood-red and not a single flower was white."

Santa Ekanāthajī was also an accomplished soul. He refuted Śrī Hanumānjī's statements and said—"Excuse me Hanumānjī. Whenever I speak about my Lord Śrī Rāmajī, I visualise in details, everything of my topic by the grace of my Lord and speak accordingly." Thus when a controversy was picked up by the two great devotees of Śrī Rāma, the Lord Himself appeared there and setteled their dispute thus—"My beloved devotees none of you are wrong. Both of your statements are correct. When Hanumānjī entered the *Aśoka*-Grove and saw Sītā captivated there, his eyes became blood-red with anger and consequently he saw everything red with his blood-red eyes, but in fact the flowers were white. Don't you know that when one looks through a red coloured glass, every object looks red?"

Thus their dispute was settled both of them bowed down before Śrī Rāma and felt themselves gratified on having Śrī Rāmajī's *Darśana*.

II

In the same year after visiting South India I reached Varanasi—the place of Lord Viśvanātha. It is said that this land

rests on the top of Lord Śiva's trident and is named Varanasi as this land lies in between two rivulets, Varuṇā in the north and Asī in the south.

In Varanasi, among various temples, I visited a glorious temple, *Saṅkaṭa Mocana* temple by name, which is situated in Lanka—an area just on the skirts of Varanasi town.

Here I was told the following anecdote regarding this temple.

Varanasi stands on the western bank of the Ganges and as such there are innumerable bathing places *(ghats)* there and *Daśāśwamedha ghat* is the most famous among them. It is so called as on this spot ten horse sacrifices (Vedic) 'अश्वमेध यज्ञ' were performed by Brahmā, the creator of universe. It is, therefore, regarded as the most holy spot in Varanasi (Kashi). Every evening spiritual discourses are held here on the bank of the Ganges and innumerable devotees flock together there to listen to those discourses.

One day a *Paṇḍita* (learned man) was discoursing on the *Rāmāyaṇa* and as usual people were sitting there listening to it. That day one of the listeners marked that among the audiance a man of abnormal height was also sitting. His face was beaming with joy. The listener's curiosity about him was aroused and he was looking at him frequently.

However when the discourse was over and the audience dispersed the listener started following the man of abnormal height, from a distance. His intention was to find out the identity of the man. As they proceeded, the abnormal looking man also marked that he was being followed by the other man. Ultimately when they reached a desolate place the first man stopped and asked the follower not to follow him. But the follower did not pay any heed and went on following him. At last they reached a bushy spot outside the city area. Here the followed man asked the follower as to why he was following him. The follower said that he wanted to know his (abnormal man's) identity. No sooner did he finish his say, than in the twinkle of an eye, the abnormal man vanished and immediately an oracle was heard—"Know that I am *Pavana-Putra* Hanumān, a votary of Śrī Rāmajī." As soon as the

man heard this he was overwhelmed with joy and fainted.

Now, this is the spot where this incident occurred and later on when the public came to know about the incident, they constructed the temple on the very spot from where Śrī Hanumānjī disappeared. By and by the temple-complex of *Saṅkaṭa Mocana* came into being.

Some he slew, some he crushed and some he seized and pounded with dust. And some who escaped cried, "O Lord, the monkey is too strong for us."

Meghanāda ultimately fitted to his bow the arrow known as Brahmāstra (the weapon presided over by Brahmā), when Hanumān thought within himself: "If I submit not to Brahmā's own weapon, its infinite glory will be cast to the winds."

By an iota of whose might you were able to conquer the entire creation, both animate and inanimate and whose beloved spouse has been stolen away by you. Know me to be His envoy.

Lord Śrī Rāma, the slayer of Khara, is a protector of the suppliant and an ocean of compassion. Forgetting your offences, He will give you shelter if you but turn to Him for protection.

—*Rāmacaritamānasa Sundarakāṇḍa*

Bowing revereantially before Sītājī Hanumānjī addressed her. Jānakī enquired of him—"Who are you, here ?" Hanumānjī replied: "I am a monkey." Jānakījī again asked—"Who has sent you here?" Hanumānjī replied—" I have brought a message for you from Raghunāthajī." Jānakījī again enquired—"What is in your hand?" Hanumānjī replied—"This is His ring and He has given it for you. Jānakījī took it by her hand and clasped it to her heart. She began to shed tears of love and all her limbs got horripilated.

—*Hanumannāṭaka*

Jñānī—Bhakta Hanumān

—*Jankinath Kaul 'Kamal'*

The *Úpaniṣadic* view about a *Jīvanmukta* is that there is in the highest condition, a disintegration of individuality and a giving up of selfish isolation. Such a person of wisdom and aspiration enjoys innate realization of the sameness of spirit everywhere and in everything. It is a state not of forgetfulness but of awareness of the supreme beatitude, of pure and perfect love of the Divine where 'mine' and 'thine' have no entrance and where pleasure-pain, joy-sorrow, love-hate, all these signs of duality and distress vanish like names and forms of the rivers flowing into the sea. This is declared by the *Śruti*.

यथा नद्याः स्यन्दमानाः समुद्रे-
ऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद् विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥

(*Muṇḍakopaniṣad* III.2.8)

Hanumān was a *Jñānī-Bhakta.* He was graced with perfect knowledge of the supreme self. That he recognized in his Rāma. With his true knowledge of the Reality he surrendered his all to Rāma. He saw Rāma everywhere and he recognized Rāma in everything. He searched for Rāma even in the beads of the pearl necklace* offered to him by Sītā in the *Aśoka Vāṭikā* where he gave her Rāma's message, "Supreme is the goal of the released person" as is endorsed by the *Brahma Sūtra:*

"मुक्तोपसृप्यव्यपदेशात्" (1.3.2)

Hanumān had no attraction for anything in the world except his Rāma, whom alone he knew well and loved the most. He lived his life quite free from any bondage. He had the qualities of a *Jīvanmukta*.

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* It is not based on the literature known commonly.

A Jīvanmukta does not sit idle as may sometimes appear to common eye. All aware of Divinity and ever in tune with the Divine self, he undertakes any and every work that may fall to him. Hanumān, ever drenched in the bliss of Rāma's grace, was unmindful of his accomplishments. When need arose he was reminded of his great capabilities by Jāmavanta, the wise minister of king Sugrīva who had promised help to Rāma for tracing out Sītā. It was then that Hanumān, chanting aloud the name of Rāma, crossed over the ocean to land himself in Lanka for relieving Sītā of her painful anxiety. Reaching Lanka in a playful sport he solaced Sītā by presenting the ring of Rāma as a credential. Then he burnt the palace of *Rāvaṇa* with the fire lit by the tormenting anxiety of Sītā.

उल्लंघ्य सिन्धोः सलिलं सलीलं
यः शोकवह्निं जनकात्मजायाः ।
आदाय तेनैव ददाह लंकां
नमामि तं प्राञ्जलिराञ्जनेयम् ॥

But how and where did Hanumān meet Rāma? This is a wonderful story. It is an example of the choiceless awarness of grace:

Rāvaṇa the king of Lanka had carried away Sītā by playing a magic trick on her and the two princes. Rāma, accompanied by his faithful brother Lakṣmaṇa, was lamenting in search of his loving wife, in the forest of Kishkindha. Sugrīva, the king of that forest directed his trusted general, Hanumān for spying them. He had apprehension lest they should be spies sent by his elder brother Vālī who had been the cause of constant worry to him. However, Hanumān met Rāma who graced him through mere sight that awakened his potent divine power. He recognized in Rāmacandra, divinity of the highest excellence. And, both had met in the choiceless awareness. Hanumān's ego got consumed in the fire of wisdom of Śrī Rāma. He got dissolved in the ocean of His love. The highest Truth in its perfect purity was thus revealed to Hanumān, who became a symbol of sincere devotion to his Lord Rāma. He was certainly a *Jīvanmukta*.

Hanumān was a perfect *Jñānī*. He learnt the *Śāstras* including

vyākaraṇa from the Sun-god. He delved deep into 'the golden mine of spirituality' popularly known as the *Upaniṣads*. Once, when Śrī Rāmacandra was in a mood of *Sattva* (goodness), Hanumān approached his Lord with perfect faith and devotion. Hanumān said: "My Lord! I have learnt that each of the four *Vedas* has its branches (*Śākhās*). The *Ṛgveda* has 21, the *Yajurveda* 109, the *Sāmaveda* 1000 and the *Atharvaveda* 50. So there are as many as 1180 *Śākhās* of the *Vedic* literature. The last chapters of these *Śākhās* being the knowledge-portions of the *Vedas* were called *Vedānta*, meaning the mystic knowledge of monism. After being compiled separately these were given the name *Upaniṣad*—the identity of the individual and the Supreme self. (ब्रह्मात्मैक साक्षात्कार विषयः) Kindly be pleased to tell me which of these *Upaniṣads* are the most essential for self-seeking aspirants."

Rāmacandra said—"My dear Hanumān, this is a wise question. Listen to me. Out of this long range of *Upaniṣads* the essential ones are 108 as is itself enumerated in the *Muktikopaniṣad*.* But there are aspirants of fine intellect for whom 32 (or 28) are sufficient to make them grasp the real Truth. For wiser aspirants only the first ten *Upaniṣads* namely—"*Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍukya, Aitareya, Taittirīya, Chāndogya* and *Bṛhadāraṇyaka* are recommended. For those of the finest wisdom only the *Māṇḍukya Upaniṣad* is enough to establish them in the identity of the individual and the Supreme Self. This is a valuable secret that I am giving you. You are blessed."

Thus it was for *Jñānī-Bhakta* Hanumān that Śrī Rāmacandra classified the *Upaniṣads* in accordance with the different developments of the levels of consciousness.

Glory to Hanumān, the crest-jewel of knowledge and devotion.

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1. *Mahāvākyārthāvalī* p.2
   Pub. Pānduranga Jāvājī Bombay (1936 A.D.)
2. *Rāma Gītā*—Samskrta text with Hindī Translation by Mahārāja Vijaya Singha (not available).

Shiva — 11th Rudra descended on earth

Bhakta Hanumān—A Perfect Person

—*Ranjeet Mal Singhvi*

Bhagavān Śiva, as the eleventh Rudra, descended on this earth through the womb of Añjanā to assist his most adorable *Śrīpati Viṣṇu* during his incarnation as Rāma, on earth.

In his childhood, when Rāhu was on the verge of eclipsing the sun, Hanumān decided to devour Rāhu. When he knew that Indra was rushing to rescue Rāhu, he made a strong endeavour to arrest and devour Indra's Airāwata. Ultimately, Indra in his exasperation, launched a severe attack on Hanumān by his most powerful weapon. Hanumān broke his *Hanu (Cibuka)* into pieces which earned for him the title Hanumān. The name Hanumān occurs also in the *Vedas*. In the first *Mantra* of *Candra Bhāsya* of *Ṛgveda*, the term Agni has been interpreted as *Vāyu-Putra*, son of the wind to denote Hanumān as *Mantra-Pratipādya*. Hanumān thus belongs not merely to the Epic Age; he is also a *Vaidika* god.

He is the great god Rudra. According to *Varāhpurāṇa*, he manifests himself in all forms. He is omniscient. He creates and preserves the world and is himself Brahmā, Viṣṇu and Śiva. As the eleventh Rudra, he is the destroyer of foes and bestower of supreme bliss. *Bhagavān Śaṅkara*, availing partly the medium of Vāyu, brought his existence, later on variously called as Śaṅkarasuvana, Pavanputra, Kesarīnandana, Āñjaneya and so on.

Mahāvīra, the great hero, is also the embodiment of great power (energy or *Śakti)*. In view of his inherent bravery and unique power of assault, Śiva said to Pavana—"This son of yours will be very dangerous to the enemies. He is invincible, and saviour of friends." His power was unlimited and immeasurable. Anyone who came to fight against him in the war had to turn his back whether he be a *Bhaṭa* or *Subhaṭa* or *Mahābhaṭa*. None of the great warriors of Lanka, viz., Rāvaṇa, Kumbhakarṇa and Meghanāda could endure his force.

Mahāvīra was great not only physically but also spiritually. He was a unique example also of ideal self-control *(Brahmacarya)*. *Brahmacarya* as the power of Brahma stands supreme in the scale of virtues. It consists in total abnegation of any sex-desire in thought, word or deed. And Hanumān is universally acknowledged as a person possessing this rare power over oneself.

Śrī Hanumān is also the source of knowledge. In his blessings to Hanumān, the Sun-god himself said—"I shall bestow on him all knowledge of the scriptures which will make him a great scholar. He shall be without any rival in matters concerning the knowledge of the scriptures." Vālmīki also says in the words of Jāmbavān—"O hero among the *Vānaras*, you are supreme among the knowers of the scriptures. How is it that you are sitting silently in a corner?"

Hanumān is a dazzling example of devotion, In the very first meeting with Rāma, he became his ardent devotee. In this he was not actuated by any desire for wealth, personal gain or recognition. Nor was he like academic philosophers who go about here and there to assuage their curiosity (जिज्ञासा). He was an enlightened devotee deeply impressed by the goodness and kindliness that radiated from Śrī Rāma. He became a silent servant of the Master, ever ready to serve not only Rāma but also the devotees of Rāma. He is the embodiment of an ideal citizenship for the common man. As a devotee, he shows a total absence of any pride. Standing before Rāma, he says within himself—"If I have been able to achieve anything, it is all due to your grace. Most venerable Sir, it is not mine." Hanumān exemplifies a sense of selfless service and total surrender to God.

Hanumān is thus a unique person for all ages. Power, goodness and beauty emanate from him. He possessed the *Tapa* of a Brahmin, the valour of a *Kṣatriya,* the nurturing trait of a *Vaiśya* and the service-instinct of the *Śūdra*. He thus combines within himself the qualities of all the classes *(Varṇas)* of the *Vaidika* dispensation. He possessed within himself the *Triveṇī* of *Jñāna, Karma* and *Bhakti,* a meeting point of the human and the divine.

All these qualities make Śrī Hanumān not only a unique personality but also a perfect person.

The Immediate Dispeller of All Miseries

(A hymn of Śrī Hanumānjī)

—Brahmachari Sailesh

Our scriptures say that a devotee of God is greater than the God Himself. Innumerable chronicles and ancedotes are prevalent in our various *Purāṇas* to prove that the desired boon which God could not bestow on his devotees, was sanctioned by the devotee of the same God. A true devotee is always favoured with the boon, he asks for from his beloved God. In, *Brahma Purāṇa* etc., it is found that there was an issueless brahmin couple. The brahmin, Suyatha by name, along with his wife, performed penance for a long time. Lord Brahmā appeared before them. Being asked for a boon to beget a son, Lord Brahmā denied, saying that as they have been imprecated by a brahmin in their last birth, they cannot have any issue in their coming three births. The disappointed couple then took refuge to another brahmin Abhistuta, who was a great devotee of Lord Brahmā, for the fulfilment of their desire. Being invoked by Abhistuta's prayer Lord Brahmā had to sanction the boon to favour the couple with a son.

Śrī Hanumānjī is the crown gem among all devotees. No other devotee like him or superior to him, has ever appeared anywhere, anytime in this world. In *Vālmīki Rāmāyaṇa, Padmapurāṇa, Skandapurāṇa* or in anyother *Purāṇa* and also in the *Rāmāyaṇa* (Kṛttivāsa, Adbhuta etc.), in the *Mahābhārata,* we can find any number of devotional songs and hymns composed in praise of Śrī Hanumānjī. In Tulasīdāsa's *Mānasa* Śrī Hanumānjī shines like the glorious morning sun wherever and whenever he appears in this great epic.

Among the innumerable hymns and odes written in praise of Śrī Hanumānjī, the following one is said to be a special one. It is

said that if this hymn is sung with due reverance and devotion Śrī Hanumānjī becomes so pleased that the devotee is immediately relieved of any difficulty or pain he is suffering from and all his prayers are fulfilled. This hymn written by Goswāmī Tulasīdāsajī, came to light recently. It was discovered by *Pandita* Śrī Vijayānandajī Tripāṭhī from the old manuscripts that were left by Śrī Gosāinjī at his abode at Asighat in Varanasi.

This hymn occured sponteneously to Śrī Gosāinjī when he was kept confined in the Delhi fort. There, when Tulasīdāsajī was praying for his release with this hymn, Śrī Hanumānjī appeared before him and blessed him saying that he would be relieved of his agony and released before dusk that day. Needless to say that Gosāinjī was released that very day. Many experienced saints and devotees say that if this hymn is repeated eleven times daily all miseries disappear and desires fulfilled. He who reads this hymn hundred times daily with due devotion Śrī Hanumānjī gives him *Darśana* also.

The following is the text of the hymn—

ततोऽहं तुलसीदासः स्मरेम रघुनन्दनम् ।
हनुमन्तं तत्पुरस्तात् रक्षार्थे भक्त रक्षकम् ॥

"Now I, Tulasīdāsa, meditate on Śrī Rāmacandrajī and Śrī Hanumānjī, the saviours of their devotees, who are seated face to face."

धनुर्वाणधरो वीरः सीतालक्ष्मणसंयुतः ।
रामचन्द्रः सहायो मे किं करिष्यत्ययं मम ॥

"When Śrī Rāmacandrajī with his bow and arrow along with Śrī Sītājī and Lakṣmaṇajī, is my protector, then what harm can he cause to me."

हनूमन्नञ्जनासूनो वायुपुत्र महाबल ।
महालाङ्गूलनिक्षेपनिहन्ताखिलराक्षस ॥

"O the male child of Añjanā Śrī Hanumānjī, the mighty powerful son of the wind-god, the destroyer of all demons and monsters with the stroke of thy long tail. I pray thou to be my protector at this juncture."

अक्षवक्षोविनिक्षेपकुलिशाग्रनखाञ्चित ।
श्रीरामहृदयानन्द विपत्तौ शरणं भव ॥

"O Hanumānjī, thou with your thunder like nails struck the region of the breast of Akṣaya Kumāra, the son of Rāvaṇa, to rend it. Thou who art the most dearly one to Śrī Rāmajī, be my protector at this juncture."

उल्लंघ्य सागरं येन छायाग्राही निपातिता ।
सिंहनादहतामित्र विपत्तौ शरणं मम ॥

"Oh Śrī Hanumānjī, You at the time of crossing the ocean destroyed the demoness who could catch hold of anybody's shadow and pull near her to devour him. You, who ruined all the enemy-demons by your war-hoop, be my protector at this juncture."

लक्ष्मणे निहते भूमौ नीत्वा द्रोणाचलं ततम् ।
ययाजीवितवानद्य तां शक्तिं प्रकटीकुरु ॥

"Oh Śrī Hanumānjī, when Lakṣmaṇa fell unconscious on the battle-field, you, brought in hot-haste, the *Droṇa* hills and saved Śrī Lakṣmaṇa. Kindly reveal the same valour to protect me at this juncture."

येन लङ्केश्वरो वीरो निश्शङ्कं विजितस्त्वया ।
दुर्निरीक्ष्योऽपि देवानां तद्बलं दर्शयाधुना ॥

"Oh Śrī Hanumānjī, pray, kindly display the vigour with which you, most fearlessly, conquered the mighty Rāvaṇa and thereby protect me at this juncture."

यया लङ्कां प्रविश्य त्वं ज्ञातवाञ्ज्ञानकीं स्वयं ।
रावणान्तःपुरेऽत्युग्रे तां बुद्धिं प्रकटीकुरु ॥

"Oh Śrī Hanumānjī, please, apply at this juncture of mine, the same intellect with the help of which you entered Lanka and searched out Sītājī in the frightfully protected palace of Rāvaṇa."

रुद्रावतार भक्तार्तिविमोचन महाभुज ।
कपिराज प्रपन्नस्त्वां शरणं भव रक्ष माम् ॥

"Oh the incarnation of Lord Śiva, the possesser of the most strong and mighty arms, the remover of miseries of your devotees I take refuge in you. Kindly protect me at this juncture."

इत्यष्टकं हनुमतो यः पठेच्छ्रद्धयान्वितः ।
सर्वकष्टविनिर्मुक्तो लभते वाञ्छितं फलम् ॥

"He who recites this hymn containing 8 verses, with implicit faith, escapes all dangers and difficulties and all his longings and desires are fulfilled."

If the mind and the senses are under control, meditation on God is the best method of attaining blessedness. If, however, the mind and the senses are not under control, one should take recourse to practices such as fasting and other religious observances, not with any ulterior motive, but only for the benefit of the soul. We should seek nothing else from God than His own realization. God may be realized through such disinterested practices. In short, practice of *Yoga* should be resorted to when the mind and the senses are under control or else fasting and other austerities should be practised without any worldly motive and merely for God-realization. But the easiest of all these methods is the practice of Devotion *(Bhakti)*.

—*Jayadayal Goyandka*

I wish myself to be taken by you to the sea, the abode of Varuṇa (the god of water). I will duly offer water to (the spirit of) my high-souled (younger) brother (Jaṭāyu) who has ascended to heaven. Actually taking Sampāti, whose wings had been completely burnt, to the aforesaid region lying on the shore of the ocean (the Lord of rivers and streams) and then (after he had offered water to the spirit of his younger brother) taking the said king of birds back to the same place (where he lived), the aforesaid monkeys, who were endowed with extraordinary energy, felt rejoiced to receive the information (regarding Rāvaṇa and Sītā).

—*Vālmīkīya Rāmāyaṇa* (IV.58.35—37)

The Compassionate Nature of Śrī Hanumānjī

—*Late Sri Sitaramadasaji Omkaranathaji Maharaja*

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम्।
वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम्॥

"Bow to Māruti, the destroyer of demons, who sits with head bent, joined palms and eyes filled with tears at every place where the praises of Śrī Raghunātha are sung."

Many years ago I had heard from a station-master a strange story connected with Mahābīra, the prince among the devotees. I do not recollect his name but the incident he narrated is fresh in my mind and it is reproduced here.

It so happened that the station-master desired to make a study of the *Rāmacaritamānasa*. For that purpose he accepted a learned man versed in the *Rāmāyaṇa*, as his preceptor. When the first lesson started he was surprized to notice a monkey sitting outside the railing. The next day when the recitation of the *Rāmāyaṇa* was going on, the same monkey suddenly came up and sat down inside the railing. By and by the monkey drew nearer and nearer. After a few days he would come and seat himself in the lap of the station-master. He too was curiously noticing the movements of the monkey.He would turn up as soon as the recitation started and leave soon after it came to an end. Now the monkey preferred to have his seat on the shoulder of the station-master. On account of his regular visit the station-master had developed a sort of affection for the monkey. He now ceased to have any fears about him with the lapse of time. One day he climbed up his head and grasping his hairs with his hand seated himself there. The station-master, a devotee, as he was, began to feel a sort of tension at the root of his hair. When he turned his head sideways then alone he slightly loosened the grip of his hair. So long as the recitation continued there, Hanumānjī did not fail to visit the

place without any exception. But when the recitation came to an end nobody could ever have a sight of him.

This is the divine play of Śrī Mahāvīrajī, the fondled child of Jānakī, the destroyer of the whole race of demons as the forest-fire destroys the foliage in its entirety, devoted to the service of Śrī Rāmacandrajī with an undivided mind and our supreme protector. I personally have no doubt about it.

The other incident narrated below refers approximately to a time as far back as ninety years. One evening an emaciated gentleman came to a temple situated in village Tetariya. At night he meekly accepted the offerings of food to the idol of Śrī Vanśīdhara. The next morning a devotee came there with gift of a maund of flour, purified butter, coarse ground flour (Sūjī) sugar, potatoes etc., to be offered as food to Śrī Mahāvīrajī for Śrī Mahāvīrajī had fulfilled the earnest desire of his heart. The priest of the temple invited the *Brāhmaṇas* of the neighbouring villages to partake of the offering. At mid-day when the *Āratī* (the act of taking the burning lamp round an idol as a token of reverence) was over and he called out the *Brāhmaṇas* to partake of the food, they demanded that the new guest should be fed first. As desired by them the honourable guest (who was none else other than an unfamiliar person who had turned up in expectation of food) was offered dishes consisting of pudding etc., enough to appease the hunger of one man. Soon he had his fill with the food served to him. Atonce as much food as is sufficient for two men was served to him but in no time he would eat it up. This time he was served as much food as is sufficient to feed three or four men. Now the other *Brāhmaṇas* came and sat near him so that they too might have a look at that queer voracious eater. The honourable guest quietly stuffed it all into his belly. In this way all that was cooked on that day was offered in peace meal as oblations to the fire of his belly. About two to two and half seers of offerings remained unserved. Then the honourable guest began to say—"Enough of it. Now all of you should partake of it."

Having washed his mouth he took yellow myrobalan as mouth purifier. Now the honourable guest approached his seat and

seated himself there. After that when he disappeared—nobody could know. He was none else other than supremely powerful Hanumānjī. It was he to whom the offering had been made who had out of compassion accepted the offering.

—*Kalyana*

Hanumān simply touched the mountain Maināka with his hand and then made obeisance to it saying—"There can be no rest for me till I have accomplished Śrī Rāma's work."

You will accomplish all the work of Śrī Rāma, a storehouse that you are of strength and intelligence. Having blessed Hanumān she (Surasā) departed and Hanumān too joyfully resumed his journey (through the air).

Seeing a host of gurads defending the city, the chief of the monkeys thought to himself, "Let me assume a very minute form and enter the city at night".

—*Rāmacaritamānasa Sundarakāṇḍa*

The man thinks that the body gets separated only when it dies, otherwise from birth to death it is his. But it is a misconception of the dull intellect. If we apply our subtle intellect and see reality in the right perspective, we find that the man does not die all at once, but he dies every moment of his life from birth to death. For example—If a man has to live alive for a hundred years, and he is one year old child now, it means that he will live alive for ninety-nine years more. We wrongly think that the child is growing but actually he is dying. If he is one year old, it means that he has died one percent or one year. Similarly all of us are dying every moment. Therefore how can the body which is dying every moment be for me or be mine or be 'I'?

—*Swami Ramsukhdas*

Images of Śrī Hanumān in India

—G. V. Narayana Rao

Hardly there is any village or town in India, where there is no Rama's temple. Wherever there is Rama's temple, the principal deity is invariably Lord Śrī Rāma who has his consort, Sītā Devī to his left, Lakṣmaṇa to his right and Hanumān to his front in a posture of bowing down at Śrī Rāma's feet. In some temples, Hanumānjī is installed opposite to Śrī Rāma's Sanctum- Sanctorum with folded hands in a humble posture as 'Śrī Rāma *Bhakta Hanumān*'. In a number of places, there are also separate temples, exclusively for Hanumānjī. Lord Hanumān is presented in various types of images in temples, as per the ardent devotion of his *Bhaktas* in the locality concerned.

We find—1. Rudra Pratāpa Āñjaneya 2. Bhakta Āñjaneya 3. Pañcamukha Āñjaneya (five headed Hanumān) 4. Yoga Āñjaneya (Āñjaneya in a posture of deep meditation) 5. Saṅkaṭa Vimocana or Saṅkaṭa Haraṇa Āñjaneya 6. Vīra Āñjaneya (Ugra Āñjaneya or Bhayaṅkara Āñjaneya) 7. Beḍī Āñjaneya (Āñjaneya in shackles seated on a higher pedestal, before Daśakaṇṭha Rāvaṇa in his durbar) and 8. Sañjīvanī carrying Hanumān etc.

Lord Hanumān is generally found in an idol-form, made of black granite-stone and decorated with Sindūra (deep pink and red colour). Interestingly Hanumānjī in a place named Sisindra situated in Kanyakumari District in extreme South in India (near Nagar Koil) is found in a gigantic shape, in pure white. There, butter is offered to the deity, by the devotees who staunchly believe that they are granted boons of their choice, by the Lord. We find very large size idols of Lord Hanumānjī in Tirupati town as well as on the Ghat road, in the midst of Seven Hills, leading to Tirumala where the presiding deity is Lord Venkateśwara (Bālājī), an incarnation of Śrī Rāma (also known as *Kaliyuga* Viṣṇu).

We find a very big gigantic idol of Lord Hanumān at Putapatri in Anantapur District of Andhra Pradesh, with the back-drop of a grand and marvellous natural scenery. Putapatri is the abode of Śrī Satya Sāī Bābā. Daily it attracts thousands of Sāī-devotees from different corners of our country. By the by, Praśāntanilayam at Putapatri adds to the religious fervour (irrespective of creed, cast or religion) where daily *Bhajanas* are conducted on mass-scale, under the auspices of *Bhagavān Satya Sāī Bābā,* besides religious discourses.

The monolithic gigantic idol of Hanumānjī in Ponnur of Guntur District of Andhra Pradesh shows marvellous and wonderful workmanship of a renowned architect. It attracts a great number of worshippers daily.

The holy shrine of Śrī Rāghavendra Swāmī who is believed to have entered *Samādhi*, while he was living, is situated in Mantralaya on the banks of Tungabhadrā river.

The shrine contains a very beautiful idol of Lord Hanumān having magnetic divine power. Rāghavendra Swāmī is believed to be the incarnation of Hanumānjī, It is a famous shrine where one gets mental peace; by a few days stay there.

If you come to north, the gigantic idol of Hanumānjī also known as Vīra Bajaraṅgabalī in the monkey-temple at Ayodhya attracts several devotees daily. We find famous Hanumān temple in Varanasi too. There is a sacred temple of Lord Hanumān on the hill-track leading to Kedarnath. So also, we find reputed Hanumān at Jyotirmaṭha which is the seat of *Jagadguru* Śaṅkarācārya of "Jyotirmaṭha Pīṭham". Similarly we find beautiful Hanumān in Hanumat Dhāma at Haridwar in Utter Pradesh. We find different images of Hanumānjī in Mukti-Dhāma and Bhakti-Dhāma located at Nasik in Maharashtra.

There are temples of *Pañca Mukha* Āñjaneya and Saṅkaṭa Vimocana Āñjaneya in the twin cities of Hyderabad and Secunderabad. Nettikanti Āñjaneya near Guntakal in Andhra Pradesh is considered highly powerful and Divine.

Lord Hanumān is considered to be *Ekādaśa* (Eleventh) Rudra (Śiva) and is considered to be infinitely powerful. He grants boons liberally to His devotees. He is also considered to be trinity of

Lord Brahmā, Viṣṇu and Maheśwara having miraculous powers of creation, preservation and destruction.

āñjaneyaṁ mahāvīraṁ brahmā viṣṇu śivātmakam ।
bālārakasadṛśābhāsaṁ rāmadutaṁ namāmyaham ॥

According to sage, Vālmīki, Hanumānjī was born to Lord Kesarī and his wife, Añjanādevī, by the Divine grace of Lord *Vāyu* (Air), So he is known as 1. Kesarī Nandan 2. Āñjanānandana 3. Vāyunandana (Pavana Kumāra, Māruti Kumāra, Anila Kumāra). As he is an ardent devotee of Lord Śrī Rāma he is also known as *Rāma Dūta* (*Rāmabhakta* or *Rāma-Sevaka*).

As Hanumānjī is noted for driving out evil spirits and devils, and saving from domestic troubles, he is known as *Saṅkaṭa Haraṇa Hanumān* and *Saṅkaṭa Vimocana Āñjaneya.*

As he is capable of changing his body into different sizes, shapes and images at his will and pleasure, he is known as *Kāma-Rūpī.* His cosmic speed of travel is without parallel and equals to *Mano-Vega* (mental speed). He could reach any place spontaneously, as and when he thinks, as quick as one's mind.

As Hanumānjī is ageless, always youthful and lives for all times (for ever), he is known as *Ciranjīvī.* He perfectly mastered all the four *Vedas (Yajurveda, Sāmaveda, Atharvaṇa Veda* and *Ṛgveda* and all *Upaniṣads. Sāmaveda* is his pet *Veda.* So he is known as *Sāma-Veda-Priya* and *Sāma-Gāna Priya.* He is an authority in Saṁskṛta and its *Vyākaraṇam* (grammar). So he is known as *Vyākaraṇavettā.* He profoundly likes classical music. So he is known as *Saṅgīta-Priya* (lover of Music). Whatever he does, it is based on the fulcrum of deep masterly philosophy. So he is known as *Tattva-Vettā* and *Tarka-Śāstra Pravīṇa* (philosopher). He mastered all his physical organs and gained full control over all sense organism. So he is known as *Jitendriya,* and also as *Brahmacārī* Hanumān.

It is believed that Hanumānjī is the would be Brahmā (Creator) who creates everything in the Nature, for all times to come.

According to *Vālmīki Rāmāyaṇa,* Lord Hanumān conducted himself most sagaciously and was solely responsible for uniting Sītā Devī with Śrī Rāma, after the abduction of the former by

Daśakaṇṭha Rāvaṇa (Ten headed Rāvaṇa). Spiritually he made *Jīvātmā* unite with *Paramātmā*. Every small and minute step taken by Hanumān in liberating Śrī Sītā from the clutches of Rāvaṇa was full of marvellous foresight, indomitable courage, careful and vigilant planning and preventive care at every stage. His deeds were morally bound and based on unquestionable rationalism. He was duty-conscious.

So Hanumān acted as an *Ācārya* (Mentor or Professor) in the entire episode of *Rāmāyaṇa*. Thus Hanumān was more as an *Ācārya (Guru)* than mere an ambassador of Sugrīva who went to Śrī Lanka, as *Sugrīva-Saciva* in search of Sītā Devī. In the assignment given to Hanumānjī, he proved himself as *Bahu-Mukha-Prajñāśālī* (A person of multi professionalism).

Hanumānjī, despite of all his masterly traits and attributes, is always most unassuming. In fact, he is not aware of his supreme infinite divine powers, unless and until some body else prompts him or rather sounds him at every stage, to do what is expected of him.

Always, Hanumānjī prefers to sit in a corner performing *Rāmajapam* unostentatiously, immersed in deep meditation. He comes to normal senses, only when an occasion demands and is prompted to do what is absolutely needed, by virtue of *Dharma*.

Vālmīki Rāmāyaṇa shows as to how Āñjaneya Swāmī demonstrated how one should conduct himself or herself to achieve grand success in performing legitimate duties assigned to him or her, based on ethics or morals, rising over self.

Lord Hanumān is also known as—

1. Eka Mukhī Āñjaneya (One headed Āñjaneya.)
2. Pañca Mukhī Āñjaneya (Five headed Āñjaneya)—Monkey, Lion, *Garuḍa, Varāha* and *Aśwa*.
3. Sapta Mukha Āñjaneya (Seven headed Āñjaneya) with the heads of *Vānara, Siṁha, Garuḍa, Varāha, Aśwa,* Cow and Man.
4. Ekādaśa Rudra Āñjaneya (Āñjaneya as an incarnation of eleventh Rudra).

In Hanumān's image, his long tail *(Lāṅgūlam)* is considered as highly auspicious and infinitely sacred. The tail is termed as *Raṇa*

Jaya Kāra Balam. So devotees worship the tail which is capable of being either shortened or lengthened, with utmost devotion. Daily *Tilaka* is applied on the tail, to form a chain of *Tilakas* throughout the tail in a decorative manner. In the course of a specified period of *Dīkṣā*, it is believed that by the time the tail is fully decorated from the beginning to the end, one's desires are successfully fulfilled, by the Monkey God's grace.

Hanumānjī is also worshipped as *Santāna Hanumānjī,* as it is ardently believed that by worshipping Him, children are born to childless parents, by Hanumān's grace.

Hanumānjī is fond of *Patra-Pūjā (Arcanā)* by betel leaves. So he is worshipped by decorating his body ornamentally by betel leaves. His *Sahasranāma Pūjā* or *Aṣṭottara Śatanāma Pūjā* is conducted by betel leaves. It is the devotees faith that Lord Hanumān likes very much offerings of delicacies like green gram Dāla soaked in water, *Vadai* (fried cake) prepared with black gram, sweet Jaggery drinks, butter etc. Hanumānjī is decorated with garlands made with *Vadai* which are later on distributed as *Prasāda* to devotees.

Hanumānjī is always engaged with *Rāmajapam* which is never-ending and never stops. He demonstrated through his actions that *Rāmanāma* is more powerful than Lord Rāma Himself. Hanumānjī's heart itself is the abode of Śrī Rāma.

Hanumānjī's image is worshipped by many devotees, as per the *Tāntrika-Śāstra* by invoking the monkey-god, through *Bīja-Akṣaras* and through *Oṁkāram.* It is believed that purification of environment could be done by invoking Hanumānjī through *Mantra-Śāstra* in a *Yāntrika* way, as per *Tāntrika* principles.

Thereupon Jāmbavān (a prominent hero among the monkeys and bears) made an appeal to none else than the celebrated Hanumān, another prominent hero of the monkey race, the foremost of monkeys, who was sitting at ease apart.

—*Vālmīkīya Rāmāyaṇa* (IV.65.35)

Hanumānjī Helps Bhīmasena

—*Dr. K. D. Bharadwaj*

Under the instruction of *Maharṣi Veda-Vyāsa,* Yudhiṣṭhira sent Arjuna to the Indra-Kīla peak of the Himālaya. During his absence he, along with Draupadī and three brothers (namely, Bhīmasena, Nakula and Sahadeva) visited many holy places in valleys and forests. They had the guidance and the company of a sage, Lomaśa, known for his vast wisdom and very very long life.

Once this wandering party reached the region named Gandhamādana (meaning a valley which gladdens the visitors with its fragrance). Nearby was the hermitage of Nara and Nārāyaṇa. The entire campus was replete with piety. They rested there for about a week. During this sojourn, a multipetal lotus, flown by a gust of wind, fell on the ground. Draupadī saw and picked it up. She wanted to present that flower to Yudhiṣṭhira. She then said to Bhīmasena, "Can you kindly bring many of these flowers ? I want to take them to the orchard of our bungalow in the *Kāmyaka* forest"

Acceding to Draupadī's request, Bhīmasena started in search of such flowers. Armed with a bow and arrows, he moved towards north-east. After a short while, he reached a forest full of trees bearing bananas. Therein dwelt Hanumānjī who was aware of the motive of Bhīmasena's arrival.

Not approving Bhīmasena's onward movement, lest somebody should inflict a curse upon him for violating the tradition, Hanumānjī assumed the form of a very old monkey and lay down on the ground; blocking the route through which Bhīmasena intended to go further in the quest of the fragrant flowers.

Feigning to be asleep, Hanumānjī was yawning and wagging his tail, which made the valley echo. The repeating violent movement of the tail resulted in falling of the stones from peaks. This

strange phenomenon terrified Bhīmasena who then started walking here and there in the banana-orchard to find out the cause of that strange event.

He saw Hanumānjī reposing on a thick slab. His lips were thin; tongue, ears and mouth red; and brows stirring. White and pointed teeth and molars were visible in his open mouth, which made his countenance resemble the moon emanating pearly rays. He was immensely lustrous. Resting amid the golden banana trees, he looked like an Aśoka flower placed in the middle of a heap of saffron filaments. His physique was very shiny, and he was glancing, to and fro, with his honey-hued eyes. His figure was very huge appearing like a mount blocking the onward passage.

Observing Hanumānjī's solitary position. Bhīmasena approached him undaunted, and started roaring. Hanumānjī looked at Bhīmasena with half opened eyes and said, "Brother, I am not well. I was sleeping peacefully. Why have you awakened me? You are a wise person. You should be sympathetic in your behaviour with others. Have you not served the learned people ? Tell me who you are and why you have come to this forest. What is your destination ? That yonder mount is unsurmountable. Therefore, have a meal of these ambrosial fruits, rest for a while, and get ready to return."

Hearing these words, Bhīmasena said to Hanumānjī, "O king of monkeys, who are you? Why have you taken this form? As for me, I am born in the clan of Kuru. My father was Pāṇḍu, and mother is Kuntī. People address me as Pawanaputra (son of the wind-god) also. My name is Bhīmasena".

Hanumānjī—"I am a monkey, and I will not let you proceed further by this route. Go back, otherwise you are likely to be molested."

Bhīmasena—"I may be molested or I may survive. I am not enquiring of you about my life. Get up, and let me proceed further."

Hanumānjī—"I am telling you that I am unwell, still you are intent on proceeding further, pass over me and go."

Bhīmasena—"I know that passing over living beings is unethical.

Hence I will not pass over you. Otherwise I could have traversed not only you but also this gigantic mountain as easily as Hanumān crossed the ocean".

Hanumānjī—"Who was that Hanumān ? Please tell me something about him, if you know".

Bhīmasena—"His feats are recorded in the Rāmāyaṇa. Going in search of Sītājī, the spouse of Śrī Rāma Candra, he crossed the ocean in the jump. I am also like him in agility. Therefore, get up and let me go further".

Hanumānjī—"Do not feel angry, my brother. Old age has rendered me unable to get up. Therefore, please shift my tail aside, and move on."

At this Bhīmasena smiled, and inattentivey tried to lift and shift Hanumānjī's tail with his left hand, but the tail did not budge even a jot. Then he tried to move it with both hands with full force, but his attempt was of no avail. Feeling ashamed, Bhīmasena folded his hands, saluted Hanumānjī and said, "O king of monkeys, I beg your pardon for the offensive language in my talk to you. I want to know who you are. Are you some god or demi-god ? Like a disciple, I bow to you. Kindly disclose your identity to me".

Then Hanumānjī spoke thus, "Bhīma, I am Añjanā's son. Sugrīva and I were friends. We both were staying, long ago, on Ṛṣyamūka. Śrī Rāma, who is none else than Lord Viṣṇu in human form, had come to Daṇḍaka forest with Sītājī and Lakṣmaṇa. With the assistance of Mārīca, Rāvaṇa stole away Sītājī. In search of her both Rāma and Lakṣmaṇa came to Sugrīva who sent his monkeys to find her whereabouts. I was one of them. I crossed the ocean, found out Sītājī, set Lanka on fire and returned to Rāma. A bridge was built over the ocean. Rāma followed by Lakṣmaṇa Sugrīva and his army went to Lanka where, after a prolonged war, Rāvaṇa and his helpers were killed. Vibhīṣaṇa was crowned as the ruler of Lanka. Rāma brought back Sītājī and they came to Ayodhyā where Rāma was crowned as the king. I prayed to him, "Lord, I wish to live on this globe as long as your feats recorded in the *Rāmāyaṇa* are in vogue". The Lord said, "Let it be so". By Sītājī's grace, I get all sorts of convenience here. The Gandharvas

and *Apsarās* keep me happy by reciting to me the virtuous deeds of my Lord. Supernatural beings reside in this region here. Some of them could have inflicted a curse upon you for any disregard on your part. This is the reason why I am restraining you from moving onward. The pond which you wanted to reach is here".

Bhīmasena was extremely satisfied. He bowed to Hanumānjī and said—"I am very fortunate to have met you here. Brother, I have a desire which I request you to kindly fulfil. I want to see that form of yours which you assumed while crossing the ocean". In reply to Bhīmasena's request, Hanumānjī said—"Bhīma, you will not be able to see that form of mine. Nor can anyone else. The time when I assumed that form was different. It was the age of *Tretā*. You are living in *Dvāpara*, and after a few years from now *Kaliyuga* will start. Your curiosity to behold that form of mine is not reasonable. You should now return to your family members".

Intent on looking at that form Bhīmasena insistently submitted, "Sire, I cannot depart unless you show me the form in which you crossed the sea."

Acceding to Bhīmasena's entreaty, Hanumānjī smiled and assumed that enormous form which he took up while crossing the sea. It was bigger than the banana-orchard. It was shining like the Sun and looked like a mountain of gold. Bhīmasena was struck with intense wonder. He closed his eyes and said, "I cannot gaze at this form any more. Kindly come back to your original shape".

Hanumānjī shortened himself and embraced Bhīmasena affectionately. Bhīmasena felt happy, as that loving embrace removed his fatigue thoroughly. He felt himself to be extraordinarily brave and felt that nobody was equal to him in physical strength.

Hanumānjī then thus addressed Bhīmasena, "Brother, now go back to your brothers and Draupadī. Remember me, if you come across some serious trouble. Please do not tell anybody that I reside here. It is time now for the nymphs to come. Kubera deputes them to recite to me my Lord's deeds and feats. Contact with your body has reminded me of Śrī Rāma whose loving embrace was always like a long-cherished reward for me. You should now be rewarded with something from me. Ask for a boon. If you wish, I

can go to Hastinapura and kill the entire progeny of Dhṛtarāṣṭra, or devastate that city by pelting rocks at it, or bring Duryodhana here as a helpless captive before you. Tell me what I am to do for you".

Hearing these words of Hanumānjī, Bhīmasena felt extremely joyous, and said, "O king of monkeys, you have done for me all that I wanted. Continue to shed your grace upon us, you are our saviour. We will conquer our foes by your goodwill".

Thereafter, Hanumānjī said, "I will do a favour to you. When you will challenge the military force of your enemies with a roaring voice, I will increase the volume of that sound by adding mine to it. I will also occupy a seat on the banner of Arjuna's chariot, and will, at suitable moments, terrify your foes so that the people of your side will easily overcome them".

With these words, Hanumānjī showed Bhīmasena the route of his return and disappeared.

Since we all emanate and are manifested from the same unmanifested Self, we have inherited its basic nature, just as the seeds of the fruits of a plant or a tree inherit basic qualities of its original seed. The nature of *Brahma,* call it God, is Absolute Truth (Eternity), Absolute Consciousness wisdom personified and Absolute Bliss (everlasting happiness). In the Vedantic terminology it is called *Sat, Cit, Ānanda.* This nature is, therefore, inherent in us. Why should we, then, desire death? Why should we not ignore death, which is associated with our gross body alone? We are not the body, after all. We are the *Ātmā.* Why should we, then, worry about death? Fundamentally, our Real Self is Truth, the Eternal Self, which is indestructible and immortal. Death will meet its own death, if it even tries to advance its tentacles towards our Real Self. Why should we not, then, regard ourselves to be wisdom personified, when our Real Self is Absolute Consciousness? Why should we not, then, love our inherent nature of Peace and Happiness, when we are Eternal Bliss in reality?

—*Swami Rama Tirtha*

Hanumān: A Diplomat, Devotee and Deity

—Acharya Kripa Narain Misra

Rāmakathā pervades our cultural, social and political life in one form or another for a long time. Vālmīki's *Rāmakathā* is not only for India or Asia, it is a perennial source of inspiration and instruction for humanity at large, living on both the sides of the Atlantic. In the words of R. K. Nārāyaṇa—"The *Rāmāyaṇa* has lessons in the presentation of motives, actions and reactions, applicable for all time and for all conditions of life."* One cannot understand *Hindu Dharma* unless one knows Rāma and Sītā, Bharata, Lakṣmaṇa, Rāvaṇa, Kumbhakarṇa and Hanumān. It has been said about the *Rāmāyaṇa*—

वाल्मीकिगिरिसम्भूता रामसागरगामिनी ।
श्रीमद्रामायणी गङ्गा पुनाति भुवनत्रयम् ॥

(*Rāmāyaṇa, Tilaka Ṭīkā Mangalācaraṇa*)

यावत्स्थास्यन्ति गिरयः सरितश्च महीतले ।
तावद् रामायणकथा लोकेषु प्रचरिष्यति ॥

(*Vāl. I*.2.36-37)

Rāmakathā presents before our eyes the total landscape of India from the Himalayas in the far north to the Rameswaram in the south. Rāma goes to Lanka through land routes and returns to Ayodhya from there through air flight by the *Puṣpaka-air liner*. *Rāmakathā* is, in this way, the story of national integration cultural glory and political stability. *Rāmakathā* is the most representative story of Indian values of political, philosophical and social fields. It is the encyclopaedia of Indology.

Like all other epic-poems of the world, the *Rāmāyaṇa* also has human and superhuman characters; divine and sub-human characters in the story. There are the following main categories of these characters—

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* The *Rāmayaṇa* (Hindi Pocket Books)—Introduction.

1. Divine Characters—

Indra, Śiva, Brahmā, Pārvatī, Saraswatī, Viṣṇu etc.

2. Human Characters—

Rāma, Sītā, Lakṣmaṇa, Bharata, Janaka, Kausalyā, Kaikeyī, Mantharā, Sumantra, Guha etc.

3. Vānaras and others (Living in the forests and mountains)—

Sugrīva, Vāli, Aṅgada, Jāmbavān, Jaṭāyu, Sampātī, Nala, Nīla, Hanumān etc.

4. Hermits, Ṛṣis, Sages—

Vālmīki, Bharadwāja, Atri, Agastya, Nārada, Jābāli, Viśwāmitra etc.

5. Rākṣasas and others—

Rāvaṇa, Kumbhakarṇa, Vibhīṣaṇa, Meghanāda, Sūrpaṇakhā, Tārakā, Mārīca, Subāhu, Khara, Kabandha, Kālanemi, Sulocanā, Mandodarī, Trijaṭā etc.

All these characters of *Rāmakathā* are endowed with supernatural powers. Many of them are *Avatāras*. Even *Vānaras* and *Ṛkṣas* are not ordinary monkeys and bears. They are divine incarnations. Hanumān is the most dominating figure of the third category of characters. He is the most powerful, most talented, most resourceful and most favourite of the devotees of Rāma who is ever grateful and indebted to him. He praises his supernatural qualities and expresses his gratitude time and again—

अतुलं बलमेतद् वै वालिनो रावणस्य च।
न त्वेताभ्यां हनुमता समं त्विति मतिर्मम॥
शौर्यं दाक्ष्यं बलं धैर्यं प्राज्ञता नयसाधनम्।
विक्रमश्च प्रभावश्च हनूमति कृतालयाः॥

(*Vāl*.VII.35.2,3)

सुनु सुत तोहि उरिन मैं नाहीं। देखेउँ करि बिचार मन माहीं॥

(*Mānasa* V. 31.7)

हनूमान सम नहिं बड़भागी। नहिं कोउ राम चरन अनुरागी॥
गिरिजा जासु प्रीति सेवकाई। बार बार प्रभु निज मुख गाई॥

(*Mānasa* VII. 49. 8-9)

Hanumān as a Diplomat—

Hanumān meets Rāma for the first time as a minister of Sugrīva.

"First impression is the last impression", is a proverb which becomes true when Rāma is fascinated and attracted at the diplomatic skill, scholarly enunciation and versatile learning of Hanumān. He says to Lakṣmaṇa pointing out towards the merits of the minister of Sugrīva.

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः ।
तमेव काङ्क्षमाणस्य ममान्तिकमिहागतः ॥
नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम् ।
बहु व्याहरतानेन न किंचिदपशब्दितम् ॥

(*Vāl.* IV.3.26.29)

संस्कारक्रमसम्पन्नामद्भुतामविलम्बिताम् ।
उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम् ॥
एवंविधो यस्य दूतो न भवेत् पार्थिवस्य तु ।
सिद्ध्यन्ति हि कथं तस्य कार्याणां गतयोऽनघ ॥
एवंगुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः ।
तस्य सिद्ध्यन्ति सर्वेऽर्था दूतवाक्यप्रचोदिताः ॥

(*Vāl.* IV. 3. 32, 34-35)

This first impression made by Hanumān in the heart of Rāma became the last impression. Hanumān became the most confidential, most reliable and most favourite diplomatic adviser and assistant of Rāma. It was he who engineered the friendship and political treaty between Sugrīva and Rāma; Rāma and Vibhīṣaṇa. It was he, who toppled the two kingdoms and enthroned two of his favourites by his diplomatic and political strategy—

तुम उपकार सुग्रीवहिं कीन्हा । राम मिलाय राज पद दीन्हा ॥
तुम्हरो मन्त्र बिभीषन माना । लंकेस्वर भए सब जग जाना ॥

(*Hanumān Cālīsā*)

The ambassadorial mission of Hanumān to Lanka—his search of Sītā, encounter with the *Rākṣasas,* his dialogues with Vibhīṣaṇa, Sītā and Rāvaṇa, his safe return—has become heroic tale par excellence. His diplomatic dialogue with Rāvaṇa has been compared with the famous dialogue of Lord Kṛṣṇa in the court of the *Kauravas* in the *Mahābharata.* Rāma has summed up Hanumān's political and diplomatic capabilities in these words of gratitude—

एतस्य बाहुवीर्येण लङ्का सीता च लक्ष्मणः ।
प्राप्ता मया जयश्चैव राज्यं मित्राणि बान्धवाः ॥
हनूमान् यदि मे न स्याद् वानराधिपतेः सखा ।
प्रवृत्तिमपि को वेत्तुं जानक्याः शक्तिमान् भवेत् ॥

(*Vāl.* VII.35.9-10)

Hanumān as a Devotee—

The Diplomat Hanumān became the true devotee of Rāma and Sītā. He is worshipped as the most favourite devotee of Lord Rāma. He is the obedient servant of the feet of the Lord. He hears his *Kathā*, his virtues and utters his name with utmost devotion and love. He sings his name, dances and plays on musical instruments. His musical excellence has also been marked by one and all. He is named first among the *Ācāryas* of classical music—

आञ्जनेयो मातृगुप्तः रावणो नन्दिकेश्वरः ।
स्वातिर्गणो देवराजः क्षेत्रराजश्च कोहलः ॥

(*Saṅgīta Ratnākara* I.17)

Hanumān is the devoted singer of the name of the Lord. By serving Rāma's lotus feet and by uttering His name, he has won Rāma for ever—

सुमिरि पवनसुत पावन नामू। अपने बस करि राखे रामू ॥

(*Mānasa* I.25.6)

हनूमान सम नहिं बड़भागी। नहिं कोउ राम चरन अनुरागी ॥

(*Mānasa* VII.49.8)

His eyes are filled with tears of love and body is thrilled when he listens to the *Rāmakathā* or sings the name and virtues of his Lord. This thrilling and tearful mood of Hanumān has inspired the devotees in all times and climes everywhere in the world—

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।
वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

(*Lavakuśayoḥ Maṅgalastavaḥ*)

Hanumān as a Deity—

Hanumān is original deity. He has not been deified on account of his service and devotion as some people think. Hanumān is Lord Śiva in the form of monkey. He is *Rudrāvatāra*. He has assumed the monkey form for the convenience of the service of his Lord—

जेहि सरीर रति राम सों सोइ आदरहिं सुजान।
रुद्रदेह तजि नेहबस संकर भे हनुमान॥
जानि राम सेवा सरस समुझि करब अनुमान।
पुरुषा ते सेवक भए हर ते भे हनुमान॥

(*Dohāvalī* 142-143)

The *Mahādeva* Śiva became the monkey for serving Lord Rāma, as directed by Brahmā under the divine strategy. The Lord became the servant. He served to the full of his capacity. Lord Rāma acknowledged his devotion with gratitude and blessed him. The mother Sītā adopted him as her eldest son and blessed him with extraordinary powers of body and mind—

अजर अमर गुणनिधि सुत होहू। करहुँ बहुत रघुनायक छोहू॥

(*Mānasa* V.16.3)

अष्ट सिद्धि नौ निधि के दाता। अस बर दीन जानकी माता॥

(*Hanumān Cālīsā*)

Hanumān became the most favourite of all the devotees of Rāma. He is now worshipped as the bestower of all blessings, protector-guardian and guarantee of the *Rama-Bhakti* in this world. This most powerful deity is now more popular than Rāma Himself. His temples and idols far outnumber those of Rāma in India and abroad 'राम ते अधिक रामकर दासा'. People worship Hanumān as a deity for the following purposes—

राम दुआरे तुम रखवारे। होत न आज्ञा बिनु पैसारे॥
भूत पिसाच निकट नहिं आवै। महाबीर जब नाम सुनावै॥
नासै रोग हरै सब पीरा। जपत निरंतर हनुमत बीरा॥
राम रसायन तुम्हरे पासा। सदा रहो रघुपति के दासा॥

(*Hanumān Cālīsā*)

Hanumān has achieved unique popularity, name and fame. He has excelled the hero Lord Rāma. People worship him as the super hero of the *Rāmakathā*—

रामायणमहामालारत्नं वन्देऽनिलात्मजम्।

(*Tilaka Ṭīkā*)

Work is devotion
Health is wealth

Hanumān: Whether a Monkey or Not

—Purna Chandra Ojha

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोकवह्निं जनकात्मजायाः ।
आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिराञ्जनेयम् ॥

It is said by Lord Rāmacandra Himself that there is no existence of Rāma without Hanumān. Rāma without Hanumān is just like the body without limbs, so to say, body without soul. Really, there is no devotee of par excellence like Hanumān whom we ever find in each and every scripture of Hindu mythology. He is out and out a staunch devotee of Rāmacandra and to every inch a perfect gentle soul possessing of all the good qualities that is hardly found in this mundane world. The very name Hanumān stands for the seven good qualities like—"Honesty, amity, non-violence, unity, meekness, auspiciousness, nobleness."

The name Hanumān also teaches—

Health is wealth. Action (work) is devotion. Name for fame. Unity is strength. Mumness is the sign of wisdom. Avarice is the cause of death. Noxious is nonsense.

"Truth can triumph" is the main butt or motto of his life as he was the peerless devotee of Lord Rāmacandra, the God of Truth, the embodiment of non-violence, the manifestation of all the virtues remaining aloof from vices.

Now the question arises whether Hanumān, the embodiment of all the good qualities, was a monkey (वानर) or not. If we take into account all the aspects of Hanumān then we, without any fail, can say that Hanumān was not at all a (वानर) or a monkey.

The person who lives in forest (वन) is called a monkey (वानर). Cane-trees are called (वानीर) only because they are grown profusely in the forest (वन). The grammarians as well as the linguists say that वनरः is a *Vaidika* word derived from the word वन and root रा[1]

1. वने राति इति वनरः, तस्यायं वानरः—वनर+अण्

—Commentary of Kṛṣṇa Mitra on *Amara-Koṣa*.

Again in case of 'तत्र भवः' or 'तत्र जातः—वने भवं वानं फलादिकं रातीति'[2] which means he who lives in the forest. So Hanumān was a वानर since most of the time he was living in forests, hills or mountains.

Paṇḍita Pramoda Kumāra Mishra says that hanumān was the minister of Vāli and Sugrīva during their regime. It is mentioned in different *Rāma-Kāvyas* and *Purāṇas* as well that Vāli and Sugrīva both were the sons of Indra and Sūrya respectively. Similarly Hanumān was the son of Vāyu, the wind-god who was not a monkey but a god himself. So we, without any doubt, can say that Hanumān might not be a monkey.

Again 'वान' means 'तेज' (splendour) or 'शक्ति' (prowess). So 'वानं+राति इति=वानरः' means a powerful, radiant, brilliant, war-like healthy person. Hanumān was a person of this category. He was a 'ब्रह्मचारी' from his childhood. So he was not a monkey 'वानर' but 'तेजस्वी'.

Further the person who lives on only fruits and roots and who has his deep attachment with trees is known as 'वानरः' As we know Hanumān was very fond of fruits, he is called 'वानर' but not a monkey.

The word 'हनु' (हनू) refers to the upper hard-part of the cheek 'हनु+मतुप्=हनुमान्' means the person who has his big 'हनु' or the upper hard-part of cheeks. This word 'हनुमान्' is constituted as the words like 'श्रीमान्', 'बुद्धिमान्' etc. 'तदस्यास्त्यस्मिन्निल्यर्थे', so Hanumān was a person who had his big 'हनु' (big upper parts of the cheeks).

Nextly, Sylvan inhabitants are called 'वानर'. As a group of wild tribes 'वन्यजाति' is called or named as 'वानर' so we can say that Hanumān was not a monkey but a person of wild tribe. In *Sundara Kāṇḍa* of the *Rāmāyaṇa,* it is said by Hanumān himself as—

जातिरेव मम त्वेषा वानरोऽहमिहागतः ।

(*Vāl.*V.50.4)

Generally the monkeys walk on their feet and hands too, but Hanumān, Vāli, Sugrīva, etc., were walking only on their feet not on hands. They used their hands as hands and feet as feet.

Hanumān could take different forms when he wished, which

2. *Śabda Kalpadruma.*

was quite impossible for a monkey as we see.

Monkeys cannot talk like man. But Hanumān, Sugrīva, Aṅgada etc., could talk like man. Hanumān even could talk in Saṁskṛta fluently which is quite impossible for a monkey Hanumān himself, on an occasion has said—

यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम् ।
रावणं मन्यमाना मां सीता भीता भविष्यति ॥

(*Vāl*.V.30.18)

Similarly Hanumān was a great 'नीतिमान्' unlike monkeys. For example we can judge it well, in *Adhyātma Rāmāyaṇa* Hanumān says to Rāvaṇa—

विसृज्य मौर्ख्यं हृदि शत्रुभावनां भजस्व रामं शरणागतप्रियम् ।
सीतां पुरस्कृत्य सपुत्रबान्धवो रामं नमस्कृत्य विमुच्यसे भयात् ॥

(V.4.23)

It is also found on the *Rāmacaritamānasa* as—

बिनती करउँ जोरि कर रावन। सुनहु मान तजि मोर सिखावन ॥

(V.21.7)

जाकें डर अति काल डेराई। जो सुर असुर चराचर खाई ॥
तासों बयरु कबहुँ नहिं कीजै। मोरे कहें जानकी दीजै ॥

(V.21.9-10)

प्रनतपाल रघुनायक करुना सिंधु खरारि ।
गएँ सरन प्रभु राखिहैं तव अपराध बिसारि ॥

(V.22)

राम चरन पंकज उर धरहू। लंका अचल राजु तुम्ह करहू ॥

(V.22.1)

सुनु दसकंठ कहउँ पन रोपी। बिमुख राम त्राता नहिं कोपी ॥

(V.22.7)

मोहमूल बहु सूल प्रद त्यागहु तम अभिमान ।
भजहु राम रघुनायक कृपा सिंधु भगवान ॥

(V.23)

Not only that, but also Hanumān was a devotee, a brave man, a warrior, a wise man, a witty person, a knower of *Vedas* and *Purāṇas* and what not! So it is said in *Kiṣkindhā Kāṇḍa* as—

वीर वानरलोकस्य सर्वशास्त्रविदांवर ।
तूष्णीमेकान्तमाश्रित्य हनूमन् किं न जल्पसि ।।

(*Vāl.* IV.66.2)

रामलक्ष्मणयोश्चापि तेजसा च बलेन च ।।
गरुत्मानिव विख्यात उत्तमः सर्वपक्षिणाम् ।।

(*Vāl.*IV.66.3,4)

पक्षयोर्यद् बलं तस्य भुजवीर्यबलं तव ।
विक्रमश्चापि वेगश्च न ते तेनापहीयते ।।
बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुङ्गव ।
विशिष्टं सर्वभूतेषु किमात्मानं न सज्जसे ।।

(*Vāl.* IV.66.6,7)

So it is not at all possible for a monkey to possess all the above mentioned qualities as Hanumān had.

It is true to say that Hanumān had a tail like other monkeys, but tail is not only the sign of a monkey. There might have been sylvan group as mentioned above who had possessed tail of each but not monkeys in nature and gesture or posture.

Now-a-days Hanumān is worshipped not as a monkey but as a God, possessing of all the noble godly qualities in this mundane world. It is also believed that at the mere utterance of the name of Hanumān, all the predicaments and disasters go away magically. So I prostrate before Hanumān again and again.

रामं रामानुजं सीतां भरतं भरतानुजम् ।
सुग्रीवं वायुसूनुं च प्रणमामि पुनः पुनः ।।

Rāma's Opinion about Hanumān

Incomparable indeed was the aforesaid might of Vālī and Rāvaṇa. The might of the aforesaid two warriors was, however, not equal to the strength of Hanumān: such indeed is my opinion.

Heroism, cleverness, strength, firmness, sagacity, prudence, prowess and power have taken up their abode in Hanumān.

—(*Vālmīki Rāmāyaṇa* VII.35.2—3)

Hanumān, the Son of Wind-God

—*R. Narasimhan*

Our country is very sacred and we are fortunate in having the *Vedas* as our sacred books. Many saints and holy men have enriched our heritage by spreading the Divine message. Even God had chosen to take *Avatāra* in this *Karmabhūmi* (which is his *Lilā-Vibhūti*) and taught the human beings how to follow the spiritual code of conduct.

Śrī Bhagavān appears on the earth (in a form dear to him) in order to protect the righteous, punish the wicked and thereby establish *Dharma*. Of all such *Avatāras* of Lord Śrī Viṣṇu, the *Avatāras* of Śrī Rāma and Śrī Kṛṣṇa are of very great significance to all mankind.

Among the devotees who sung in praise of Lord Śrī Rāma (who is known as *Maryādā-Puruṣottama)*, Śrī Hanumān,. Santa Tulasīdāsa, Saint Śrī Vālmīki and the Tamil poet Śrī Kamban are well known to one and all.

In *Kaliyuga,* it is easy to approach God through *Bhakti* or devotion through realised souls. *Nāma-Saṅkīrtana* is supposed to be an easy way to attain the liberation of soul.

Śrī Hanumān's devotion to Śrī Rāma is well known and described in detail in *Śrī Vālmīki Rāmāyaṇa* and Goswāmī Tulasīdāsa's *Rāmacaritamānasa.*

It is often said in praise of Śrī Hanumān thus—

असाध्य साधक स्वामिन् ! असाध्यं तव किं वद ।
रामदूत कृपासिंधो • मत्कार्यं साधय प्रभो ॥

He had achieved fame by doing deeds which could not be carried out by others. He deemed himself as a *Rāmadāsa* and Lord Śrī Rāma was his all. This *Dāsya-bhāva* is a must to please the *Swāmī* viz., Śrī Rāma.

To the garland of *Śrīmad Rāmāyaṇa* Śrī Hanumān is akin to

the central jewel. We can find in the *Rāmāyaṇa,* the heroic deeds of Śrī Hanumān, as extolled in one whole *Kāṇḍa* viz., *Sundara Kāṇḍa*. Here the name *Sundara* is believed to refer to this *Rāma-Bhakta*. He plays the role of an *Ācārya* to reunite the *Jīvātmā* (Śrī Sītā) with the Lord (Śrī Rāma). The various characters of this great epic, praise the glory of this hero thus—

1. The divine mother Sītā praises him as—

विक्रान्तस्त्वं समर्थस्त्वं प्राज्ञस्त्वं वानरोत्तम।
येनेदं राक्षसपदं त्वयैकेन प्रधर्षितम्॥

(*Vāl.* V. 36. 7)

"You are valiant, you are competant, you are learned, O best among the monkeys ! as you have assailed single-handed, this abode of ogres."

2. The elder leader of the *Vānara* army Śrī Jāmbavān and even the *Vānara* king Śrī Sugrīva praises him as the embodiment of accomplishment of mission—

सत्त्वे वीर्ये न ते कश्चित् समो वानर विद्यते॥
यदवप्लुत्य विस्तीर्णं सागरं पुनरागतः।
जीवितस्य प्रदाता नस्त्वमेको वानरोत्तम॥
त्वत्प्रसादात् समेष्यामः सिद्धार्था राघवेण ह।
अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः॥
दिष्ट्या दृष्टा त्वया देवी रामपत्नी यशस्विनी।

(*Vāl.* V.57.45-48)

"No one stands equal to you O monkey, in courage or valour since having leapt across the extensive seas you have come back. You are the sole life-giver to us O best among the monkeys. Through your grace alone shall we be united with Rāma, our purpose having been accomplished. Wonderful is your devotion to the Lord, surprising is your valour and firmness. Luckily has *Devī* Sītā, the illustrious consort of Śrī Rāma, been seen by you."

Śrī Hanumān is a typical emissary who carries out his mission successfully, besides achieving other things as well. Just as Garuḍa is considered as the 'विष्णु सारथिः' (the chariot-driver of Viṣṇu). Śrī Hanumān becomes the '*Rāma-Sārathi.*'

In recognition of his successful mission and timely service Śrī Rāma embraces him and says—

एष सर्वस्वभूतस्तु परिष्वङ्गो हनूमतः ।
मया कालमिमं प्राप्य दत्तस्तस्य महात्मनः ॥

(*Vāl.* VI.1.13)

"This embrace of Hanumān, the only possession of mine, I offered to this high-souled at this moment."

While others carry the reward from Śrī Rāma (by way of material objects like necklace etc.). Śrī Hanumān feels content with the service of Rāma and says—*"bhāvo nānyatra gacchati"*.

He is supposed to live under the shade of a *Pārijāta* tree in *Kiṁpuruṣa*. It is often said about him thus—

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।
वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

"O men, bow down to Hanumān—the death embodied to the *Rākṣasas,* who is always present with his hands touching his forehead, wherever a *Kīrtana* of *Rāmanāma* is organised, his eyes filled with tears."

It is believed that a regular repeating of the following epithets of Śrī Hanumān, one can achieve his desires.

हनूमान् अञ्जनासूनुर्वायुपुत्रो महाबलः ।
रामेष्टः फाल्गुनसखः पिङ्गाक्षोऽमितविक्रमः ॥
उदधिक्रमणश्चैव सीताशोकविनाशनः ।
लक्ष्मणप्राणदाता च दशग्रीवस्यदर्पहा ॥

"Hanumān, the son of Añjanā, Vāyuputra, the mighty powerful, the beloved of Rāma, friend of Arjuna, yellow-eyed, of immeasurable strength, the one who leaped across the ocean, the destroyer of Sītā's agony, a life-giver to Lakṣmaṇa and one who crushed the pride of Rāvaṇa, the ten-headed demon."

While depicting his *Rudrāṁśa* after Rāvaṇa's death he is pacified by Sītā thus—

पापानां वा शुभानां वा वधार्हाणामथापि वा ।
कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति ॥

(*Vāl.* VI.113.45)

"Compassion should be shown by noble man towards sinners as

well as the saintly, nay, even for those deserving death. (For) there is none who never commits a wrong."

He is thus reminded of the Divine quality of compassion and its significance to erring human beings.

He is an embodiment of *Rāmabhakti* and remembered thus—

दक्षिणे लक्ष्मणो यस्य वामे च जनकात्मजा ।
पुरतो मारुतिर्यस्य तं वन्दे रघुनन्दनम् ॥

(*Rāmarakṣāstotram* 31)

"My salutations to Rāma, the joy of *Raghus,* who always has Lakṣmaṇa, the archer to his right, the pious Sītā to his left and Hanumān in his front."

He is an ideal servant of Rāma and is even referred to as His *Thiruvadi** or feet themselves.

Śrī Goswāmī Tulasīdāsa was so impressed of Śrī Hanumān that he thought of singing a separate hymn in praise of him and thus we got *Hanumān Cālīsā.*

The whole country worships him in one form or other and gets blessed by him. In the South, people place a garland of *Vadais*† and smear his body with butter in order to please him. He is a master in grammar and Śrī Sūrya was his *Guru*. In order to learn *Aindra* grammar he ran after the chariot of the sun-god who could not stop for a moment. That was his perseverance and endevour.

He is a bestower of boons and is noted as—

बुद्धिर्बलं यशो धैर्यं निर्भयत्वं अरोगता ।
अजाड्यं वाक्पटुत्वं च हनुमत्स्मरणात् भवेत् ॥

"Wisdom, strength, fame, patience, fearlessness, good health, intellect, oratory, are all attained through remembering Hanumān."

सर्व कल्याणदातारं सर्वापद्घनवारकम् ।
अपार करुणामूर्तिं आञ्जनेयं नमाम्यहम् ॥

"My obeisance to the son of Añjanā—the bestower of all blessings, remover of all clouds of crisis and an embodiment of boundless compassion."

* Tamil word meaning *Śrī Caraṇa* in Saṃskṛta.

† Vadai—A cake made of pulses.

Hanumān, the Great Guru

—*P. Govindarajan*

In aphorism 83 of the *Nārada Bhakti Sūtra*, the name of Hanumānjī is included in the list of the illustrious teachers of *Bhakti*. Hanumānjī as Vāyu-Putra or Añjanī-Nandana or as he himself declares as *Dāso'ham*, the servant of Śrī Rāmajī is well known but one wonders how he could be considered as a proponent of the *Bhakti* school of thought. He certainly practised *Dāsya Bhakti* but where did he learn about *Bhakti* to be ranked with the great saintly souls like Vyāsa, Śuka, Śāṇḍilya, Garga and others considering his animal status. *Devarṣi Nārada* would have certainly had some authoritative source of information for including Hanumānjī among the great teachers of *Bhakti*. From *Śrīmad Rāmāyaṇam* we do not get any clue about the name of the *Guru* of Hanumānjī. We only know that Hanumānjī met Lord Śrī Rāma and Lakṣmaṇa when they were searching for mother Sītā. Hanumānjī's first appearance in the *Ādi Kāvya* is only at this juncture and the poet does not give any details, barring the brief details of his ancestry provided by sage Agastya during his conversation with the Lord, about the *Vidyābhyāsa* of Hanumānjī particularly about his *Gurukulāśrama* or the name of the *Guru* from whom he learnt about *Bhakti*.

No doubt, he was a follower of *Bhakti Mārga* and right from the moment he met Lord Śrī Rāma he had developed reverential devotion for the Lord and the rest of his life he was a devoted servant of the Supreme Lord. But does this give him the necessary qualifications to preach about *Bhakti* or to be considered as a teacher of *Bhakti* by *Devarṣi Nārada*.

The answer to this question is given by saint Tyāgarāja in a beautiful devotional song in which he says that when *Gītā* was taught by Lord Śrī Kṛṣṇa to Arjuna, there was a person besides Arjuna who was listening with rapt attention to the *Gītāmṛta* flowing directly from the lips of the Lord—"*padmanābhasya mukhapadmāt viniḥsṛtā*" and that was Hanumānjī. But how to believe this and how could this be possible ? Lord Śrī Kṛṣṇa was

teaching *Gītā* in *Dwāpara Yuga* but Hanumānjī was a *Dāsa* of Lord Śrī Rāma in the *Tretā Yuga*. So how could Hanumānjī have listened to Lord Śrī Kṛṣṇa when he was preaching *Gītā* to Arjuna ? The answer is provided in verse 20 of Chapter I of *Śrīmad Bhagavadgītā* in which it is stated that Arjuna, the son of Pāṇḍu had as his ensign *Kapidhwaja* i.e., having *Vāyu-Putra* Hanumānjī on the flag of his chariot. So when *Gītā* was being taught to Arjuna, Hanumānjī was listening to the song celestial from the mast of Arjuna's chariot. He, therefore, had first-hand knowledge of *Bhaktiyoga* right from the lotus-lips of Lord Śrī Kṛṣṇa Himself. Because *Devarṣi Nārada* knew this, he considered such a great and pious devotee of Lord Śrī Rāma, though an animal, as one in rank with the greatest teacher of the *Bhakti* school.

Hanumānjī was not only most devoted in love to Lord Śrī Rāma, he was also a great ally and a great friend of the Lord besides a performer of valorous deeds. Further, his advice was always most valued and respected by the Lord, is clear from the way his opinion was sought lost by the Lord when Vibhīṣaṇa came to surrender himself to the Lord. When *Śrīmad Rāmāyaṇa* is viewed from the angle of *Adhyātma Vidyā,* Hanumānjī is considered as the *Ācārya* who teaches the relationship of the individual soul *(Ātmā)* with the Supreme Self (*Praramātmā*). The followers of *Dvaita* philosophy consider their founder Madhvācārya as an incarnation of Hanumānjī. In one of the songs of Haridāsa it has been stated that the religion of Hanumānjī is the religion of Lord Śrī Hari. Sugrīva listened to the words of Hanumānjī and he was protected but Vālī did not listen to him and he paid the price. Vibhīṣaṇa followed the advice of Hanumānjī and he was coronated but the arrogant Rāvaṇa did not submit to the words of a *Guru* like Hanumānjī and he not only lost his kingdom but also his life.

Hanumānjī is not only a teacher of *Bhakti* but like Nārada he actually followed in letter and spirit what he preached by being a devoted servant of Lord Rāma. May Hanumānjī bless us all with the type of intense devotion which he himself had for the Supreme Lord.

Hanumannā Ṭakā and Hanumānjī

—*Dr. Smt. Shyamla Gupta*

In numismatic these Hanumannā Ṭakās called Rāma Ṭakās. These Rāma Ṭakās have evoked much interest and quite a good number of them have been published in numismatic Journals.

Here I am publishing six Hanumannā Ṭakās from my collection. In these Ṭakās figure of Hanumān is our main object. Hanumān Ṭakās are the temple tokens with imaginary date written on the Ṭakā. These are not the coins. Most probably they are in circulation since last 250 years.

Metal-Silver—

Obverse—

Hanumānjī flying in air to catch the sun as mentioned in *Hanumān Cālīsā*—"*bāla samaya ravi bhakṣa liyo.*" "*Hamān*" instead of Hanumān is written on top.

Reverse—

Rāma and Sītā seated on throne, with Lakṣmaṇa standing on left and holding umbrella above the seated figures and Hanumān standing on right with folded hands. Nāgarī legend below *Rāmāsāb*.

2. Metal Bronze—

Obverse—

Hanumānjī carrying mountain in left hand. Holding *Gadā* (club/mace) in right hand. His tail is curled up then a little down. He is wearing *Jānghiā* (underwear), head is decorated with crown. Under Hanumān's feet we see grass growing. His feet are not in contact with grass which gives impression that he is flying, imaginary date 5000 given below—

Legend right to left—"*rāma bhagata lanka dāhaka hanumān*" in *Devanāgarī*.

Reverse—

With in dotted border Rāma and Sītā seated on the throne

Hanumān: The Jñānī-Bhakta-Yogī

—*Swami Brahmanand*

"*śrīrāmadutaṁ śirasā namāmi*" (Prostrations to Śrī Rāma's chosen and favourite envoy).

How enchanting is the name Hanumān ! The very chant of the name of Hanumān is so inspiring, elevating and invigorating for sincere spiritual *Sādhakas*. Hanumān is the greatest of the great.

Hanumān's exemplary life and message is a dire need for the present-day deplorable conditions of human society all over the world. Now humanity is groaning under pathetic circumstances in an all round way—spiritually, morally, socially, economically, politically, environmentally and what not—in every way that is possible to stifle the poor human soul from its inhaling and exhaling peace, his birthright.

Man can establish his birthright through three ways. Every religion, in our universe, must fall into the orbit of these three modes of believing in attaining to that domain of peace, the original abode of the soul of each and every human being in all climes and nations of all times.

Hanumān is *Karma-Bhakti-Jñāna*—three-in-one. He demonstrated all the three in the most perfected scientific method. One is "I am Your servant—chosen instrument", *(Karma)*, another is "I am Thine" *(Bhakti)* and the third is "I am *Brahma*" *(Jñāna)*. Hanumān is a *Tattva*. It represented and exhibited *Karma, Bhakti* and *Jñāna* in their due proportions in the given set of contexts.

In Hanumān's words—'देहबुद्ध्या तु दासोऽहं जीवबुद्ध्या त्वदंशकः ।' and lastly and finally 'आत्मबुद्ध्या त्वमेवाहम्'—meaning when I feel "I am the body", I am Your servant, when I feel 'I am the *Jīva* (soul)' I am a part and parcel of Yours and when I feel 'I am the oversoul' I and You are one and the same.

In his life Hanumān depicted all the three i.e., *Dwaitam*

(dualism), *Viśiṣṭādwaitam* (qualified monism) and *Adwaitam* (monism)— ways of conceiving, realising, living, expressing and manifesting the divinity, in its fullness.

The very name of *Rāmadāsa* for Hanumān means servant of Rāma. As servant of Rāma, the Brahma, Hanumān showed us how we should serve our master—God too. When we take the sum-total of humanity as God, all the present day (public) political servants i.e., M.L.As., M.Ps., Ministers and Prime Ministers and the public servants, the officialdom should keep Hanumān as their sole ideal to deal with public affairs and serve the citizens of the world with service-mindedness to their masters—the public. His actions— reactions in response to Rāvaṇa's actions and reactions teach us the pure politics which politicians should keep in mind. He glorified Rāma—his master through every act of his. But, never even by mistake, Hanumān glorified himself, obscuring the rightful master like many pseudonymous politicians.

All such souls, that possess devotion as their temperament of aptitude, must imitate, rather follow the footprints of that part of Hanumān's life, where we see him as a *Bhakta* (devotee). His is perfected *Bhakti*. For his blemishless *Bhakti* alone, he was entitled to sit quite close to Rāma's holy feet. His place in Rāma's temple is a monopoly. Nobody should stand or come in the way between Rāma and Hanumān. Such an act is a great offence towards God in the code of devotion.

Hanumān'a mind is all-devotion to the Divine. Rāma is one of the Divine manifestations or expressions. Rāma is simply the personification of *Dharma*. When, he, Hanumān, was once presented with a precious pearl-necklace, since he could not find *Dharma* (Rāma) in it and as there was only *Dhana* (wealth), he bit the pearls into pieces and spat out. From this, we can discern that *Dharma* is first and *Dhana* next.

This is an object-lesson to us for all time that none should think, speak or act when these acts are devoid of *Dharma*. *Dharma* is soul. *Dhana* is simple bodycorpse. As we don't touch the body when the soul is not in it, so also, one should not do anything when *Dharma* is not there in it as its soul.

We are told that Hanumān asks all the devotees to approach him alone for their needs. He also pleads with the devotees not to tease Rāma—the Divine, his Master for their good and for the good of the world because he is there as Rāma's servant to look after all such petty jobs.

In Jñāna Yoga even, none can excel Hanumān. He is the ideal *Jñānī*. In *Sītārāmāñjaneyam* a qualified treatise for *Advaita Vedānta* in Telugu (Andhra), we can notice his super wisdom with his *Amanaska* (dissolution of the mind) and *Samādhi* (mind's becoming one with its source).

There is an episode by name *Rāmāñjaneya Yuddha*—war between Rāma and Āñjaneya. You will find from their challenges and arguments, Hanumān's obedience, unostentatious simplicity before Rāma, his all-love and devotion for Rāma and also from wisdom-plane on a par as soul and oversoul.

So long, people of India are drawing their inspiration and guidance for their *Karmayoga, Bhaktiyoga* and *Jñānayoga* from Hanumān, India can retain its position as the land of seers and can have the (privileged) preference of disseminating the Divine Knowledge to its seekers around the universe.

Of our modern times, Śrī Rāmakṛṣṇa Paramahaṁsa observed all the tenets of each and every world religion to prove the sole goal of all religions, its sects and their sub-sects as one and the same. So also, Hanumān observed and practised all the three *Yogas*, separately and combinedly as well and established himself on the pinnacle of God-realization, the one destination of all humanity irrespective of creed, caste or nationality.

Hanumān is our fellow-traveller. Hanumān is our right guide. Hanumān is our qualified master 'सद्गुरु'. Hanumān is our saviour. Hanumān is our Lord—the all-in-all in the spiritual seekings of all of us.

Hanumān is great hearted. Hanumān is boldness personified. Hanumān is fair-play in solid form. Hanumān is kindness and compassion in its fullness. The *Hanumān Tattva* is pervading and permeating all the atoms of created beings while they follow *Karma* or *Bhakti* or *Jñāna* for their spiritual salvation.

The great hero of Kurukṣetra, Arjuna came out victorious by inviting invincible Hanumān to adorn his flag over his warchariot.

The historical Samartha Rāmadāsa, who is believed to be no other than Hanumān himself, could save and make India survive even to-day through his illustrious disciple—the great and noble *Chatrapati* Śivājī. If Hanumān in the guise of Samartha had not done it so, then, the *Sanātana Dharma*—the world's spiritual life-principle would have become extinct by now.

Even in our own times, Mahātmā Gāndhī, like Āñjaneya repeated Lord Rāma's name incessantly exactly as Lord wanted us to do. With the spiritual strength he gained through it, he could drive away the alien nation from our soil who boasted that theirs was global empire, where the poor Sun cannot set. Both are great —Hanumān and Gāndhī. One showed Rāma by breaking open his chest. The other did not, may be, to give reverence to *Yuga Dharma*.

All those that aspire for world-harmony and peace and who wish and pray that the present-day-evils of the world should be eradicated, root and branch soon, should apply their minds, intellects and physical efforts to the spirit of Hanumān.

The divine—the *Rāmabrahma* knowing fully well alone, took Hanumān into His fold and blessed him by giving all his *Saccidānanda* qualities to play his individual part in tune with His Universal aspect. So, we too should qualify ourselves to be worthy of His grace and to perform great things as Hanumān did in his times and in those circumstances.

Nothing is impossible if God's grace is showered on us. We should be deserving only. All the rest will be done by the Divinity in its turn and time. The worthiness enters into us if and when we become devoted to the Lord as Hanumān.

One may doubt the efficacy of this '*Hanumān Yoga*', thinking that this is *Kaliyuga*. The Divine Laws and the universal set-up is all the same, whether it is *Satyayuga* or *Kaliyuga*. Only living the truth counts. It doesn't make any difference according to *Yuga*. Why so far ? *Bhakta* Rāmadāsa of Bhadracalam proved the efficacy and the truth of the spiritual *Yoga* which our ancestors

and Hanumān etc., observed in their daily lives.

It is said that while Rāmakṛṣṇa Paramahaṁsa practised 'दास्यभक्ति' (worshipping God as one's master and himself as His servant), taking him to be Hanumān his spinal column also came out protruding depicting the tail of Hanumān. Rāmakṛṣṇa Paramahaṁsa while practising *Dāsya Bhakti* considered himself as Hanumān, did devotion to the Lord and attained the attainable.

There is one universally accepted *Śloka* for *Karmayoga* in the great *Gītā*, which reads as 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन' (Your right is to work only, but never to the fruit thereof...). Hanumān lived to the very letter of the dictum in the above *Śloka*. He never felt that the fruits of the action are his even in his dreams. He always glorified Rāma for anything and everything. While observing *Karmayoga* in this way, he earned the first and foremost place in the court of Rāma.

There is the oft-quoted *Śloka* for defining *Bhakti* which runs— 'अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते। तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥' (*Gītā* IX.22). Those devotees, however, who knowing no one else, constantly think of Me, and worship Me in a disinterested way, to those ever-united in thought with Me, I bring full security and personally attend to their needs." Hanumān's *Bhakti* is of the above type with all similarities. No other thought could dare enter his heart. It is a continuous flow. It is pure. It is supreme. His devotion always flowed towards his Lord. For this, we say that *Rāma Nāma* is heard incessantly from the pores of his countless hairs all over his body.

Mingling the mind and intellect with the Divine Universal Consciousness is *Yoga* path. Hanumān's life is a continuous *Samādhi* (सहज समाधि) as he made his inner instruments 'अन्तःकरण चतुष्टय' surrender to Him without the least break in their flow towards the *Divine*. You can only see his head bowed down, there alone where the chant of *Rāmanāma* is heard. He sees no other thing, hears no other thing, tastes no other thing, except Rāma and his blessed *Nāma*.

In the path of *Advaita Jñāna*, Hanumān always made his vision wisdom-oriented and perceived himself as nothing other than Brahma.

There are cults which preach that *Karma, Bhakti* and *Jñāna* are all separate and independent, while some others say that the synthesis of all the three is *Yoga.*

Our *Jñānī-Yogī-Bhakta* Hanumān showed us that in each individual's life-time, one appears in one context as a *Karma-yogī*, in another circumstance a *Bhakta* and in some needs and moods, he himself displays the quality of *Jñānī* whether one wishes it or not.

Hanumānjī is the greatest military intellectual out of all those geniuses that the creator has ever created. He led a military that counted many millions, the parallel of which we did not even hear in modern times warfare. He is the greatest military engineer that the whole world has ever seen. He could construct a bridge over the ocean by making the boulders float in succession, with the help of monkeys, bears etc. He is a military doctor and nursed lakhs of soldiers and brought them to life again by the simple application of the herbs that were available around him. He conducted all the warfare only with mere boughs, boulders, stumps and tree-trunks. The extraordinary in him is that he possessed no other regular war-equipments of modern times.

Hanumānjī is a musician of a high order. He is a great grammarian. Hanumān is a conversationalist of the order of a supreme calibre. He is an expert wrestler. He is an ideal *Brahmacārī*. Hanumān is a minister and also a war commander of exemplary talents. In the spiritual field, he is a model and an ideal for one and all in every aspect of human life.

Lord Kṛṣṇa expects that all of us should dedicate our lives and all our activities to the welfare of humanity as said in *Gītā* (III.9) Therefore, Arjuna ! do you efficiently perform your duty, free from attachment, for the sake of sacrifice (यज्ञार्थम्) for the sake of world's welfare, only. If all the human beings all over the world walk in the path of Hanumānjī implicitly with all faith and sincerity, we would be obeying God's words and at the same time setting the world on the right lines to make peace dawn on the horizon of our planet, soon.

Some tom-tom themselves without shame that they are God's

devotees. But, it will be only judicious if God decides and declares that such and such a one is my dear devotee. In the XII Chapter of the *Gītā*, the Lord has given a detailed pen picture of a devotee whom he considers the best, the greatest and the dearest. The Lord has always kept a reverential place reserved for Hanumān and the souls like him, in the inner core of His heart. He gave the rarest embrace of His to Hanumān which only a handful of devotees had. Also, he was enjoying licenced privilege of remaining in His holy presence even while he was in privacy. Hanumān was blessed by the Lord with the rare opportunity of discussing *Vedānta* thread-bare, to clear his doubts completely. The Lord in the form of Kṛṣṇa gave elaborate discussions and messages to many. But the Lord when in the guise of Rāma, gave very very limited spiritual talks. On the contrary when it came to Hanumān, the complete science of liberation was explained by Rāma leaving no domain of philosophy untouched and unexplored.

There is theme of message of Lord Kṛṣṇa in *Gītā* (VII.17). Man of wisdom is there. Exclusive devotion possesses him. The activity of being established in identity with the Lord's Divine plane too is working in full divine vehemence 'तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते'. Hanumān had amply annotated and connotated the purpose of the above message in its three dimensions of Wisdom, Devotion and Action throughout his whole active life.

So, Hanumān is the greatest of the great in every human and Divine aspect, equally.

Every individual soul has three means of expressing himself out. They are mind, speech and action. Our Hanumān has utilised all the three faculties to glorify the Lord alone. He buried the ugly ego miles deep. The three paths that are available to each and every devoted soul are *Jñāna, Bhakti* and *Yoga* (निष्काम कर्म). And Hanumān had made all the three cultures of *Sadhanā* and all the above said 'करणत्रय' (instrumental trio) his own to the fullest possibility and shone brightly. He gave their due right to *Jñāna, Bhakti* and *Yoga*. He left all chances and opportunities to them to shine equally in their proper places. So we call *Jñāna-Bhakti-Karma* is *Hanumān-Yoga*. This is his eternal live-contribution to all the future progeny—not only now, but even unto the

last of creation.

Hail to *Jñāna-Bhakti-Yoga* . May the *Hanumān-Yoga* raise the human to the Divine to bring down heaven to earth now. 'तुम रच्छक काहू को डर ना'—So long as Hanumān remains there in our hearts as protector and gives shape to and motivates the ideal, who and which will be against us.

May peace be unto all.

Oṁ Śāntiḥ ! *Oṁ Śāntiḥ* ! *Oṁ Śāntiḥ* !

How long will you go backward? You must advance forward.Instead of going down, you must rise up.Do not tread the path of paganism. Turn towards your Real Self. Keep your eyes on the honey, ignoring the stings of bees and proceed on. In treading the path of Self-realization, there are many hazards and privations but you should cross these hurdles calmly. There are hardships and sufferings in the path of spiritual persuits to attain Eternal Peace and Divine Joy. Do not lose heart in the midst of adversities and failures.Do not relax your efforts until you have attained the objective of realising your true Self.

—*Swami Rama Tirtha*

Accosted thus by Surasā, Hanumān (with his face lit up with excessive joy) replied (as follows)—"A son of emperor Daśaratha, Śrī Rāma by name, entered deep into the Daṇḍaka forest with his (younger half) brother, Lakṣmaṇa, as well as with his consort, Sītā (a princess of the the Videha territory). Sītā, the illustrious consort of Śrī Rāma, was carried off by Rāvaṇa while Śrī Rāma was engaged otherwise (in chasing and killing the demon Mārīca), since the ogres bore deep-rooted enmity to him. At the command of Śrī Rāma I am going to seek her presence as his messenger. You ought to render assistance to Śrī Rāma, ogress inhabiting his dominion (which extends over the whole earth)!

—*Vālmīkīya Rāmāyaṇa* (V.1.152—154)

Important Temples of Hanumān

Ayodhya—

(a) Hanumāngarhī—Ayodhya, the city of Lord Śrī Rāma is situated on the right bank of Sarayū. The most important Hanumān temple here is the well-known Hanumāngarhī. It stands just in front of the royal palace on an elevated ground enclosed by walls on the four sides. A flight of sixty steps lead to the temple of Śrī Hanumān. It is a big temple having the *Sthānaka* image of Śrī Hanumān. There is another image of Śrī Māruti, which is just six inches in height and remains constantly covered with flowers. This place is of special sanctity for the devotees of Śrī Hanumān. There are rooms constructed on all the sides of temple and these are inhabited by ascetics and saints. Situated on the south side of the Hanumāngarhī are the places known as the Sugrīva-ṭīlā and Aṅgada-ṭīlā.

Hanumāngarhī was founded by Śrī Abhayārāmadāsa, three hundred years ago. With a view to safeguarding the religious faith of society, he first established *Śrī Nirvāṇī Akhārā* or the centre for ascetics here, and afterwards made arrangements for the worship and offering (Bhoga) etc., of Śrī Hanumān in a systematic way.

Once the son of Nawab Mansūra Alī, who was then the ruler of Lucknow and Faizabad, suffered seriously from certain abominable disease. When the treatment prescribed by the eminent physicans proved ineffective, he sought refuge at the feet of Śrī Hanumān at Hanumāngarhī and the disease was cured very soon. This generated in the heart of Nawab great faith in Śrī Hanumān and with great devotion he donated to the temple 52 Bighas (about 20 acres) of land, which was nearest to it and got an extensive grove of tamarind trees planted for the benefit of the ascetics and after having requested Śrī Abhayārāmadāsa got erected at

the same time a huge and magnificent temple which is famous as Hanumāngarhī even today. Influenced with the faith and devotion of Nawab many members of Muslim community visit this temple and pray with offerings even in present days. A number of Muslim devotees were favoured with the mercy shown by Śrī Hanumān and became the residents of Avadha. Their tombs are worshipped by the faithful devotees even today.

Everyday one can behold the scene like that of a fair due to the congregation of Hindu devotees and visitors. On Tuesdays and Saturdays this congregation is endless. It would not be an exaggeration to say that in Ayodhya even the divine couple are not so much worshipped as Śrī Hanumān of the Hanumāngarhī.

(b) Śrī Hanumān in Jñānamudrā—This superb idol of *Pavanaputra* occupies a place in Hanumān-bāga of Avadha. It is so fascinating as one hardly desires to move away after having reached near it. This image of the merciful son of Añjanī makes a place per force in the viewer's heart. It is for this reason that most of the ascetics and saints residing in Ayodhya frequently visit the Hanumān-bāga. The special features of this idol possessed of miraculous powers, is quite evident in the fact that the divine services here go on perfectly and more than a hundred ascetics get food everyday, although there is no definite source of income.

(c) Hanumān in Dāsa-bhāva—Wherever Śrī Raghunātha is praised, Śrī Hanumān the destroyer of *Rākṣasas* remains present with hands folded on his head and eyes filled with tears, caused by intensity of love. O Men, bow down to him.

This image of the aforesaid posture of Śrī Hanumān, the devotee of Śrī Rāma, is very attractive. A view of this image enraptures the heart. The scholars, the ascetics and the common devotees in Ayodhya usually visit this temple. This splendid image was installed by Śrī Śārvabhauma Svāmī Śrī Vāsudevācārya. The temple is situated at Jānakīghāta quite adjacent to the temple of Śrī Vedāntī, i.e., just in front of it.

Some of the saints here say that this image presents the posture of devotional humility of Śrī Hanumān at the time of his receiving knowledge of lores from the great god Sun. Any way, the worship

of this image yields favourable results without delay.

The following account of a miraculous incident is also told here that a *Mahanta* (i.e.,the chief of a monastry) badly suffered from leprosy and when he could not be cured by any means, he helplessly started worshipping this image of Śrī Hanumān in the posture of a *Dāsa* or servant. Śrī Hanumān was pleased in a few days and he got rid of the disease for ever.

(d) Vyāsa Hanumān—(Hanumān, the story-teller)—

Bhagavān Śrī Rāma occupied the royal throne after his return from the woods at the end of the period of fourteen years. His rule went on happily and unhindered by troubles of any sort. At that time Śrī Bharata and Śrī Śatrughna were accustommed of listening to the praises of Śrī Rāma's deeds usually sitting in a corner of the garden accompanied with Śrī Hanumān. The speaker was Śrī Hanumān who is the son of Vāyu, possessed of all the qualities, foremost among the wise and a matchless devotee of Śrī Rāma. These two brothers used to enquire Śrī Hanumān about the mysteries of the interesting and fascinating deeds of Śrī Rāma and Sītā and Śrī Hanumān used to tell them about the names, qualities and fame of *Bhagavān Rāma.*

The Vyāsa Hanumān image presents this very idea. It is exceedingly attractive and possessed of wonderful powers. The worship of this image has enabled numerous devotees to achieve such desires as were hard to obtain and some have witnessed the happenings of astonishing miracles, which are narrated by the learned *Pujārī* of this temple with great emotions.

This image of Mārutī in the form of Vyāsa (story-teller) is enshrined in Raghuviranagar (Rayaganj) locality of Ayodhya, close to Maṇiparvata. It is believed that this image has been installed at the place where Śrī Hanumān actually used to tell stories in the assembly of Bharata and his brother. Whenever the devotees of Śrī Hanumān pay a visit to Ayodhya they necessarily go to have a view of this image.

Varanasi—

(a) Saṅkaṭamocana Temple—The temple of Śrī *Saṅkaṭa mocana*

Hanumān is situated towards the south of the city and is adjacent to the Banaras Hindu University. The atmosphere here is secluded, peaceful and just like that of a divine centre of meditation for devotees. In the courtyard of the temple the images of Lord Śrī Rāma, Sītā and Śrī Lakṣmaṇa are enshrined just in front of the splendid image of Śrī Hanumān. In the temple of Śrī Hanumān there is also an image of Śrī Viśvanātha in the *Liṅga* form installed separately in a side. Quite close to Śrī *Saṅkaṭamocana* Hanumān an image of Śrī Nṛsiṁha Bhagavān has also been installed.

When Śrī Tulasīdāsa, the great favourite devotee of Śrī Rāma recognized Śrī Hanumān during the session of spiritual discourse at the place known as Karṇaghaṇṭā, he followed him. When Tulasīdāsa entered into the horrible woods (the area of present Lanka) towards the south of the mohalla Assi, he fell on his feet. On his request made with great humility Śrī Hanumān appeared in his true form and asked him: "What do you want ?" Goswāmī Tulāsīdāsa replied: "I desire to have a vision of Śrī Rāma". Śrī Hanumān raised his right arm and said: "Go, you shall be able to see the Lord at Citrakūṭa." He then placed his left hand on his heart and assured: "I shall help you in this meeting." Goswāmī Tulasīdāsa said: "O Lord, please reside here in this very posture for the welfare of your devotees." Śrī Hanumān said: "Be it so!" and thus he occupied this place. This is a self-manifest image, which appeared through the penances of Goswāmī Tulasīdāsa. In this image Śrī Hanumān is granting to his devotees immunity from fears with his right arm and his left arm is placed on his heart and this arm is seen only by the priests (i.e. *Pujārīs*) at the time of full ablution of the image. The eyes of this image shower blessings incessantly upon the devotees.

The works of the construction here at the temple of Śrī *Saṅkaṭamocana* have been executed at different times by the able *Mahantas* or the chief administrators of the temple. In the past this place was just like a secluded petty hermitage, but now the temple is being expanded gradually. Now-a-days a number of rooms with the facilities of bath etc., are available for

the accommodation of the devotees and other persons who visit to participate in the sessions of *Kīrtanas* or religious singings or to perform sacred rites. In the campus of the temple nice arrangements of light and other facilties are being made.

The doors of the temple are opened everyday at 5.00 A.M. and the morning *Āratī* (worship by moving illuminated lamps in front of the image) is held. A number of devotees participate as a rule in this morning session of *Āratī*. At about 8.30 P.M. another session of *Āratī* is held everyday and it gives the same thrilling experiences to the devotees similar to those felt in the morning *Āratī*. Everyday at 10.P.M. *Śayana-Āratī* (i.e., the worship with lamps before the night-rest) is held. (On Tuesdays and Saturdays this time is 11.30 P.M.). When the *Śayana-Āratī* is over and the doors of the temple are being closed, the charming appearance of Bhagavān in the dim light of the incessantly glowing lamp gives an uncommon divine experience. Everyday after the sacred offerings the doors of the temple remain closed from 12.00 noon to 3 P.M. The daily sessions of the lectures on the *Mānasa* also are held from 5 P.M.

On every Tuesday and Saturday the devotees get the worship done in many ways. Sometimes the continuous singing of names (*Nāma-Kīrtana*), reading aloud of the *Rāmacaritamānasa*, of the *Kiṣkindhākāṇḍa* and *Sundarakāṇḍa* go on without break, besides the performance of religious rites. On every *Caturdaśī*, i.e., the fourteenth day of the dark fortnight in the month of *Kārtika* special *Āratī* and worship of Śrī Hanumān is performed at the break of the day. On the full moon day in the month of *Caitra*, the great festival of *Hanumājjayantī* (the day of manifestation) is observed. On this occassion, a show of Śrī Hanumān's meeting parlour is opened for viewers and International *Rāmāyaṇa* conferences as well as grand music conferences are organized for four days together.

Śrī *Saṅkaṭamocana* Hanumān is well-known for mercifully helping his devotees. Once a poor *Brāhmaṇa* of Kashi who used to visit and pray to *Saṅkaṭmocana* everyday, derided by his wife

in the following scornful words: "You will die without food, if you keep yourself so busy only in visiting to Hanumān." The *Brāhmaṇa* retorted: "Be careful. You may say to me whatever you like, but do not utter a word against my favourite god." Śrī Hanumān was moved at the miserable plight of that *Brāhmaṇa*, who consequently obtained hidden treasure buried in ground. With this money he got an image of Śrī Māruti installed at his own residence and took the charge of its worship. There was then happiness for him everywhere in his house and for the members of his family. Goswāmī Tulasīdāsa has rightly observed: "Who does not know on the earth that you are *Saṅkaṭamocana* by name."

(b) Hanumānghāta—

Hanumānghāta is one of the most important ghats here. There is a temple of Śrī Hanumān here. The image in this temple was installed by Samartha Swāmī Śrī Rāmadāsa during his sojourn at this place in course of his pligrimage of various sacred places or *Tīrthas*.

(c) Bālarūpa Hanumān (Hanumān as a child)—

Of Śrī Hanumān, the matchless devotee of Śrī Rāma, no image is found in his child form; but in Hanumānphāṭaka, the northern locality of Varanasi, we find an attractive image of Śrī Hanumān in the form of a child. At no other place such an image presenting the posture of brisk jump by the child Hanumān is available. One special thing about this image is that it was installed by Goswāmī Tulasīdāsa with his own hands. Not on' this, but he also lived here for some years and composed a number of chapters of the *Rāmacaritamānasa*. The room, in which he lived, a place of his penances is still preserved but lies uncared for.

Prayaga—

Triveṇī-Saṅgama or the confluence of three rivers at this place is quite well-known. Adjacent to this *Saṅgama* there is a magnificent fort. A temple of Śrī Hanumān is situated near this fort. The image is huge and the special feature of this image is that it lies flat on the ground. When in the rainy seasons, the place is entirely inundated with water, the image is shifted to a different place.

Chitrakuta—

Hanumāndhārā—After going upward about two miles on the mountain known as Kotitirtha, we reach Hanumāndhārā. Many pilgrims directly proceed to Hanumāndhārā from Sitapur instead of going via Kotitirtha. Hanumāndhārā is at a distance of three miles from Sitapur and this place is situated in the middle of the ranges of the mountains. Here we have a huge image of Śrī Hanumān standing with the support of the mountain. Just on the head of the image there are two ponds or *Kuṇḍas* which always overflow with water. The water of the streams flowing from the aforesaid ponds falls below touching as it were, Śrī Hanumān, hence the name Hanumāndhārā. This stream is lost in the mountain itself. People call it by the name of Prabhātī river or the Pātālagaṅgā. This place is very attractive. A flight of about three hundred and fifty steps leads to the temple of Śrī Hanumān. The place is covered with trees and is very soothing. Some noble-minded patrons have got a spacious lobby erected near Śrī Hanumān for pilgrims to stay for rest.

In connection with this place an anecdote is well known. After Śrī Rāma had occupied the royal throne at Ayodhya, one day Śrī Hanumān asked him: "O Lord, please tell me about such a place as may be cool enough to remove the heat caused by the burning of Lanka." At this Bhagavān told him about this place. This place is indeed very beautiful.

Lucknow—

Here Śrī Hanumān fair of Aliganj is very famous. On the other side of Gomatī, which flows touching this city known in the past by the name Lakṣmaṇapurī, there is Hanumān temple in Aliganj mohalla got built in the early years of nineteenth century by Aliyā Begum, the wife of Nawab Śuzāuddaulā, the grand-mother of Nawab Wājid Alī Śāha and a princess born in the dynasty of the Moghuls of Delhi. On every Tuesday in the entire month of *Jyeṣṭha*, prayers for the fulfilment of desire are held and offerings of sweets etc., are made in this temple mostly on behalf of the Hindus and Muslims, as well as by some Christians. The city of Lucknow has only two fairs the fair of Muharram and the fair of

Mahāvīra of Aliganj. A week earlier than the day of this Mahāvīra fair many men assemble here from different areas and proceed towards the temple putting on only red loin-cloth and making *Daṇḍavatī Parikramā* (measuring the ground with their body falling prostrate like a club). The faith among the people with regard to this temple is so much as not only in Lucknow but also even in the distant places wherever a new temple is erected all the equipments such as the dress, vermilion loin-cloth, bells and umbrella for the idol are supplied by the caretaker of this temple without any charges and then only the installation of that idol is deemed to be perfect.

The great importance attached to this temple usually gives rise to surprise in the minds of people, particularly for the reason that firstly this temple is not an old one, secondly the liberal Muslims of Avadha have been chiefly responsible for its installation, renovation and maintenance and thirdly because there is only at a short distance an old temple of Śrī Hanumān situated on the fag end of Aliganj, which could not attract so much attention.

According to certain Puranic references, the primary source of this temple during the period of the *Rāmāyaṇa* was in Islambadi, near Hewette Polytechnic in Mahanagar Colony. It is said that when on his return to Ayodhya Śrī Rāma decided to abandon Sītā and Śrī Lakṣmaṇa accompanied by Śrī Hanumān was going to leave her in a forest near the hermitage of Vālmīki at Bithur in the district of Kanpur, it became quite dark as they had reached the present Aliganj. A night-halt, therefore, became necessary. All of these three persons stopped there to decide the place of their rest. There was then an extensive grove of trees on the present-day road, turning near the Hewette Polytechnic and leading to Aliganj. Lakṣmaṇa preferred to go across Gomatī and take rest in the house built by the state of Ayodhya for the caretakers, at a place which later came to be known as Lakṣmaṇa-ṭīlā, but Sītā on the other hand did not agree to enter into any building of the king. Consequently Lakṣmaṇa moved to that royal building, while Sītā stayed in that grove of trees, which was guarded by Hanumān througout the night. Next day they all left for Bithur.

In subsequent times a temple was built in that grove of trees and it came to receive the name of Hanumānbāḍī. This temple stood there for many centuries. In the beginning of 14th century Bakhtiyara Khiljī changed its name to Islāmabāḍī which is in vogue even to this day.

After the interval of many years (between 1792 and 1802) when Begum Raziā, the wife of Mohammada Alī, the then Nawab of Avadha failed to give birth to a son and when the medicines prescribed by various physicians as well as the blessings showered by the Faqirs failed to yield the deserved result, she was advised by certain well-wishers to pray to the deity of Islāmabāḍī. It is said that one night Śrī Hanumān appeared in her dream and said to her that if she would pay a visit to the Islāmabāḍī and ask for a progeny, her desire would be definitely fulfilled.

There is the hearsay that when she was pregnant she had a dream in which she was told by the child in her womb that the image of Śrī Hanumān was lying buried at the same place of Islāmabāḍī and that the image must be taken out and installed in a temple.

Accordingly, after the birth of the child Raziā Begum went to that place. The workers of the Nawab dug the ground and took out the image. Afterwards it was cleaned and in pursuance of the order of Nawab it was placed on the back of an elephant in a *Haudā* magnificently decked with gold, silver gems and jewels, with a view to carrying it to a place near the big Islāmabāḍī of Asafuddaulā, and installing it there in a temple afterwards. When all were proceeding along the present-day Aliganj Road (which was at that time a by-lane) taking that elephant in a procession, the elephant refused to move onwards having reached the end of the road. The *Mahāut* tried his level best, but the elephant was adamant. At last Begum Sāhibā got the *Haudā* removed from his back. The elephant then started moving forward. Again the *Haudā* was fastened on his back and he refused to move. The ascetic living in that Islāmabāḍī told Begum Sāhibā that Śrī Hanumān would not like to go to the other side of Gomatī, since that region was associated with Lakṣmaṇa. Begum Sāhibā then

got that image installed there by the side of the road and on the bank of Gomatī (Gomatī at that time was flowing quite close to Aliganj, having drifted away from its present situation). She also got a small temple erected there. That ascetic (*Sādhu*) was appointed the *Mahanta* of that temple on an emolument offered by the state. An amount of money was also set aside by the state for the management of this temple. The land adjoining the temple was for the most part offered as a gift by the state of Mahamudabad.

But the fair had not started at that time. It is said that after two or three years from the establishment of the temple, there broke out in that region the horrible epidemic of plague and thousands of men and women took shelter at the feet of Śrī Hanumān in the old temple. At night the priest of the temple had a dream in which Śrī Hanumān said to him: "Let the people seeking refuge in my temple go to the new temple, where I actually reside now. The image of that temple is possessed of my prowess". From that time the great fair started to be organized here.

There is another hearsay too in this respect. According to this, once Begum Aliyā, the grand mother of Nawab Wājida Alī Śāha, fell ill seriously. She offered prayers and got rid of the disease. Consequently she celebrated this occassion by giving away gifts worth lacs of rupees and with that the tradition of the fair started.

The third hearsay besides these two is as follows. During the period of Nawab Wājida Alī Śāha, a Mārawarī tradesman named Jatamala who carried on the business of selling saffron and musk, visited Lucknow and stayed for many days in the market of Sa-adatganj near Chowk. Due to the very high prices, the commodities brought by him on the back of dozens of camels failed to attract even a single customer and lay unsold. At that time this market was held in high esteem even in distant lands. The tradesmen dealing with dry fruits and jewels used to come to this market from Persia, Afghanistan and Kashmir. The Mārawarī tradesman was very much disappointed and said to the people around: "I had heard the great names of the Nawabs of Oudh, but all that has proved false." He was very much sad on the very

idea of returning empty-handed after having travelled so long a distance. He proceeded towards Ayodhya. On his way when he stayed for rest at this new temple of Śrī Hanumān he was advised by people to pray to Śrī Hanumān for the sale of his goods.

Incidentally at that time Nawab Wājida Alī Śāha was engaged in getting Kaisarbagh constructed on the name of his queen Kaisara. Somebody advised him to get the buildings of Kaisarbagh whitewashed with saffron and musk, so that the atmosphere be filled with fragrance. Moreover, the words Kaisara and Kesara sounded alike. The Nawab appreciated this idea and purchased the entire stock of musk from Jatamala on the price demanded by him. Naturally, Jatamala's happiness knew no bounds. He spent for the temple most generously. Even today the golden umbralla fixed above the image is the same which was got made by this tradesman. He got the whole temple renovated. The existant dome of the temple was also built in those days. The tradition of the fair too started from that time.

Gorakhpur—

There is an important temple of Śrī Hanumān at Gorakhpur known by Hanumāngarhī. In the well-known *Gorakṣa-pītha* there was an old temple of Śrī Hanumān towards north of Śrī Gorakhanātha temple.

Now, it is renovated and a magnificent and big image has been installed. A few years ago an attractive temple of Śrī Hanumān was built in Betiahata locality. The foundation stone of this temple was laid by reverend Bhāījī Śrī Hanumāna Prasāda Poddāra. There are of many other images of Hanumān in this city.

Vrindavana—

Śrī Simhapaura Hanumān Temple is near the historical temple of Śrī Govindadeva. When the fanatic Aurangajeba was getting the temple of Śrī Govindadeva demolished, Śrī Vihāriṇīdeva, who was an ascetic possessed with occult powers prayed to Śrī Hanumān and instantly innumerable monkeys appeared there. The battalion of these monkey forced the Moghul army to keep a distance from that temple. Thus through the grace of Śrī Hanumān one storey of Śrī Govindadeva temple was saved and it stands even today

telling the sad tale of Muslim fanaticism. Śrī Bhaṭṭadeva, an old preceptor of Vṛndāvana had got the temple of Vṛndādevī built here. On the portals of this temple the image of Śrī Hanumān has been installed. In course of time the temple of Śrī Vṛndādevī got turned into ruins, but Śrī Siṁhapaura Hanumān does exist even today.

Anjana—

Anjana is a village under Gumla police station in the district of Ranchi. Śrī Mahāvīra is believed to have taken birth here. The temple of Añjanā, the mother of Śrī Hanumān is situated in a wild cave at a distance of three miles from the village. The idols of mother Añjanā and the child Hanumān are installed in this temple. Every year people from distant places of the country visit this place and pray for the fulfilment of their desires. The place is named Anjana after the mother Añjanā.

This village is inhabited mostly by the members of Uraon caste who regard themselves as devotees of Śrī Hanumān. They even claim to be born in the line of Hanumān. Uraon word is considered to be a corrupt form of 'O Rāma'. These tribal devotees went on dancing and rejoicing and exclaiming 'O Rāma' 'O Rāma' when they saw Rāma in *Tretā* age, hence they came to receive the title Uraon. Even in the modern age their way of living is very simple and their food consists mostly of vegetables and fruits. The men of this tribe put on loin-cloth as a part of their dress and allow its end to hang as a tail.

Calcutta—

The Famous Temple and *Siddha-Pīṭha* of Hanumāngalī—

On entering the city of Calcutta and after having crossed the Howrah bridge as we move one furlong along Mahātmā Gāndhī road, we find on the left hand side a narrow lane, known as the Hanumāngalī. This temple is located in this very lane. Since it is the oldest Hanumān temple of not only Calcutta, but also of the entire Bengal, it is looked upon as a *Siddha-Pīṭha*. This place is always crowded by the visitors hailing from distant places. Śrī Hanumān of this *Siddha-Pīṭha* is believed to be possessed of miraculous powers and efficacy and to be always generous in

fulfilling the desires of the devotees. Innumerable devotees have experienced his grace. This image was installed by an ascetic about 300 years ago, when Calcutta was a village. That ascetic had propitiated Hanumān who appeared from the ground on his own accord to fulfil the desire of his devotee. The ascetic had migrated from a different state and looked like a Punjabi in appearance. When after roaming about in all the *Tīrthas* (i.e., the sacred places) he had arrived here, he was ordered in a dream by Śrī Hanumān for the installation of this image. That great ascetic lived here till the end of his life being completely devoted to the worship of Śrī Hanumān.

About one hundred and fifty years of age this temple was got constructed with the help of Khatrī community and the arrangements of daily worship and offerings of sacred food were made which go on unhindered even to this day. Although there are many groups of the members of Khatrī community in Calcutta, for example the eastern ones, the western ones and the Punjābī Khatrīs, yet it is the miraculous effect of Śrī Hanumān that they all have got associated together. The strange fact that Khatrī community is united together for the services to Śrī Hanumān may be noticed here even today.

The Temple of Pañcamukhī Hanumān in Rajakatara—

This beautiful temple is situated by the side of the road at Rajakatara just in front of Howrah bridge. The image of *Pañcamukhī* (Five-faced) Hanumān has been installed in this temple. The striking feature of this image is that one face of Hanumān is carved above others looking upward while another is on the back side and these two do not come to view. The remaining three faces only can be seen. The image is magnificent and charming and a mere look at it infuses uncommon spirit and power in the viewer. Although more than 125 years have elapsed since its installation, yet the idol seems to have appeared just now. There is always an unabated novelty in the image and this is indeed its unique and miraculous feature. It is carved out of such stone as is not met within the present days. This wonderful image was cut out by a skilled sculptor of Jaipur who had his three

fingers of right hand paralysed. At first he expressed his inability in preparing the idol, but afterwards he had a dream in which he was ordered by Śrī Hanumān to start work and was told that his fingers would be able to do their work until the image is finished. And it actually happened as he was told.

This image was installed at a time when Calcutta was an ordinary village. The river Gaṅgā flowed by the side of the temple. The stretches of sand and marsh along the bank of Gaṅgā were very uncomfortable for the visitors. The then worshipper and caretaker prayed to Śrī Hanumān to remove this inconvenience. Śrī Hanumān appeared before him at night and told that Gaṅgā would change the course and would keep the distance of one or one and a half furlong from the temple. From the next day itself Gaṅgā started drifting away gradually and within the period of a month began to flow about one and a half furlong away towards the east, leaving the entire land of the bank on which in course of time roads and buildings were constructed and later on Rajakatara was built. From the very beginning, attempts were made to remove the image from this place, but Śrī Hanumān was keen on staying there for the benefit of devotees. Consequently all had to yield. On Tuesdays and Saturdays particularly this place bears the scenes of a fair. Śrī Hanumān of this temple is famous among the people of entire Calcutta for fulfilling the desires of the devotees. There are fine arrangements of worship here. In one corner of the temple an old *Śivaliṅga* too has been installed.

Manipur—

There is a *Mahābalī Āśrama* here at Manipur. It is decked by trees rich with fruits and creepers blooming with flowers. In the *Āśrama* there is an old and famous temple of Śrī Hanumān of the proven efficacy. It has been built by the noble king Bhūpatirāja. Many ascetics reside here and the place is always abounding in monkeys. On every Tuesday and on the days of festivals this Hanumān in the shape of *Rudra* is worshipped with faith and devotion. Śrī Hanumān of this place fulfils the desires without delay.

Śrī Siddha Hanumān of Jagannathapuri—

The history of Śrī Siddha Hanumān is closely connected with that of Śrī Jagannātha. According to the description of *Indra-Nīla-Maṇi Purāṇa*, the king Indradyumna had become very weak when he visited this place with the aim of liberating the land of Śrī Jagannātha. In great dejection he had given up the hopes to reach at the feet of Śrī Jagannātha. At that time an effulgent light appeared in front of him and coming out from this light Śrī Hanumān said to him: "I am guarding this temple for ages. Now I give you strength. Filled with this strength you must get a temple one thousand cubits in height, erected and let Śrī Jagannātha be installed in that temple. I shall be known as Siddha Hanumān. Living in this *Siddhāśrama* you must perform sacrifice for the construction of Puruṣottama-Kṣetra (the region of Puruṣottama). They who will read the *Sundarakāṇḍa* here in the hour of troubles will have their desires fulfilled." At present the Indradyumna lake exists in the north of Puri region. The temple of Siddha Hanumān is situated here. The architecture of the temple is worth seeing. It was after the worship of Hanumān of this temple that the work of the construction of Śrī Jagannātha temple was undertaken.

Udupi—

In the *Madhva* school of thought special importance is given to the worship of Hanumān. Śrī Madhvācarya had got erected a magnificent temple of Udupīkṛṣṇa at Udupi. In the campus of this temple an image of Śrī Hanumān has also been installed. There is the tradition of worshipping Hanumān first and then Udupikṛṣṇa afterwards. In a number of temples of South India the worship of Śrī Hanumān is carried on in accordance with the method adopted by the *Madhva* school.

Kanyakumari—

There is a small image of Śrī Hanumān, the devotee of Śrī Rāma, in the posture of holding upon his hand the Sañjīvanī mountain inside the temple of the goddess Kanyākumārī situated at the extreme south end of Indian soil. This image is on the lower portion of a stone-pillar standing in north-eastern direction inside the entrance gate of Kanyākumārī's temple. Visitors to

Kanyākumārī's temple bow down to this image of Śrī Hanumān and then proceed forward. On every Friday and on the days of full moon the devotees get this image besmeared with butter.

Ramesvaram—

Śrī Viśvanātha (Hanumadīśvara)—Śrī Ramesvaram is a sacred place *(Dhāma)* of India-wide fame in the district of Śrī Ramanathapuram of Tamilnadu. Among the four *Dhāmas* (the most important places of pilgrimage) situated in the four directions of the country, Śrī Rāmeśvara is the *Dhāma* of South. It is situated in an island. There is a spacious hall in front of the temple of Śrī Rāmeśvara. Closely attached with this temple, the temple of Śrī Viśvanātha (Hanumadīśvara) is situated towards north. The *Linga* of Śrī Viśvanātha is believed to have been brought by Śrī Hanumān. The prevalent custom here is this that one should first pray to Śrī Viśvanātha and then proceed to pay obeisance to Śrī Rāmeśvara.

Śrī Hanumān had brought this *Śivalinga* from Kailāsa on the behest of Śrī Rāma. This *Linga* was installed near Śrī Rāmeśvara and is known as *Śrī Viśvanāthalinga*. After that Śrī Hanumān himself occupied a place here in the form of his image. This idol is huge in size.

Poona—

Dulyā Māruti—

Māruti of Gaṇeśapītha is very famous. The temple of Śrī Dulyā Māruti is possibly 350 years old. The entire temple has been built of stone and is very attractive and magnificent. In fact the idol of Dulyā Māruti is carved out of black stone. It is five feet in height and about two and a half to three feet in width. It faces the west. In contrast with the black shining colour of the body, the white eyes have become resplendent and lively. On the right side of this idol there is a small idol of Śrī Gaṇeśa. According to the *Pujārī* or the caretaker priest this image was installed by Śrī Samartha Rāmadāsa. In the assembly hall, just in front of the door of the *Garbhāgāra*, there hangs a bell made of brass and moderate in size, which bears the year 1700 of *Śaka* Era.

Belagaon—

There is the well-known temple Śrīmāla Māruti at a distance of four to five miles from Belagaon. The idol of Śrī Hanumān in this temple is very old and self-manifest. Māruti of this temple grants the desires of people. So is firmly believed by the people. Groups of men and women daily visit this temple as a rule from the places around Belagaon.

Nasik—

In Nasika-Pañcavaṭi there are *Ahalyā-Kuṇḍa* and *Sārṅgapāṇi-Kuṇḍa* on the bank of Godāvarī. On the south side of these *Kuṇḍas* and in the open land a huge two-faced image of Śrī Hanumān has been installed. This image is about eight feet high and two and a half to three feet wide. One of the faces of Śrī Hanumān is facing east, while the other faces the west. There is a club in one hand and another hand is raised upward. There is an image of a *Rākṣasa* or *Apasmāra Puruṣa*. *Hanumān-Kuṇḍa* is just in front of the image. Some people are of the view that this is the image of the god Agni.

Eleven Temples of Hanumān established by Samartha Śrī Rāmadāsa—

Samartha Śrī Rāmadāsa Swāmī travelled on foot all over the *Bhāratavarṣa*. In his tour of twelve years he established the temples of Śrī Rāma and Śrī Hanumān at different places and thus opened for the Hindus who were helpless and disappointed under the oppression of sacrilegious rule, new scope of acquiring strength through devotion of Śrī Hanumān. He thus made them realize the significance of *Svadharma Svarāṣtra* (nationality) and *Svatantratā* (freedom). This mission of establishing Śrī Hanumān temples and monasteries (*Maṭhas*) was not limited to the state of Maharastra, but it went on in the whole of the country from the *Setu* in the extreme south to the Himālayas in north. Although Śrī Rāmadāsa established innumerable temples in course of his tour from Ayodhya to Ramesvaram, yet the number of the temples established by him in Maharastra is very great. Among them the following eleven Hanumān-temples are most important.

1. Śrī Māruti-Śahāpur, 2. Śrī Māruti-Masūra, 3. Śrī Pratāpa Māruti-Chaphal, 4. Śrī Dāsa Māruti-Chaphal, 5. Śrī Māruti-

Umbraja, 6. Śrī Māruti-Śirāle, 7. Śrī Mārutī-Mānpādale, 8. Śrī Māruti-Pāragaon 9. Śrī Marutī-Majhagaon, 10. Śrī Māruti-Śiṅgarvārī, 11. Śrī Māruti-Bahe, Boragaon.

All these temples are situated in Satara district of Maharastra. They have been established between the years 1567 and 1571 of the *Śaka* Era.

Ujjain—

(a) Hanumān of Raṇajīta and Girnari—

Both these places are located on the eastern and western bank of the river Śiprā. The procession of Śrī Hanumān is taken on with great pomp and show on the eighth day of dark fortnight in the month of *Pauṣa*. On this day hundreds of *Brāhamaṇas* and devotees are given food at Raṇajīta every year.

(b) Śrī Hanumān of Samarth Śrī Rāmadāsa—

Situated in Kartika-Cauka this temple is very much famous here. The image of Śrī Hanumān was installed in this temple by Samartha Śrī Rāmadāsa during his visit to Ujjain.

(c) Pañcamukhī Hanumān—

The temple of Pañcamukhī (Five-faced) Hanumān is near that of Gaṇeśa. The idol is two and a half to three feet in height. The five faces are in accordance with the description of the *Hanumatkavaca*. The face on the left of the image is that of a monkey, the face on the right side is that of Narasiṁha, the face on west is that of Garuḍa and the face towards north is that of Varāha. Above these faces is the face of Hayavadana. There is an idol of Śrī Hanumān here built with seven metals (Saptadhātu).

(d) Hanumān of Nīlaganga—

This place is in the south of Ujjain railway-station. There is a pond at this place. According to the *Avantīkhaṇḍa of Skanda-purāṇa*, Śrī Hanumān had practised penances here along with his mother Añjanī. When Bhāgīrathī Gaṅgā was transformed in blue colour through her incessant indulgence in washing the sins of devotees, she quietily got herself mingled with Śipra on the behest of Brahmā and re-appeared at this place. Since that time she came to be known as Nīlagaṅgā. The chief presiding deity of this place is Śrī Hanumān himself.

Dhar—

Dhara, the ancient city of the great scholarly king Bhoja is now known as Dhar. The railway-station Mahu is at a distance of 20 Kilometres from Indore. Dhar Nagar is about 50 Kilometres away from this station. At Dhar the Siddheśvara Hanumān temple of Kumhārabāvaḍī is very famous. The image of Śrī Hanumān here faces the north and bears the cheerful mood of the time of his return after having accomplished Śrī Rāma's work. This is a *Siddhapīṭha*. The devotees believe that the desires are very easily fulfilled here. In the month of *Śrāvaṇa,* swing is decorated for the child Hanumān.

Datia—

Datia railway-station is at a distance of 16 miles from Jhansi. There is a raised ground near Datia known by the name Uḍanū Tauriyā. Temple of Hanumān exists on the top of this mound. It is also called as Hanumān Kilā. A flight of 360 steps has to be climbed in order to reach the temple. The place remains very much crowded with visitors from the *Śrāvaṇī* i.e. the full moon day of *Śrāvaṇa* till *Tīja,* i.e. the third day of the ensuing month.

Ahmedabad—

There is a big temple of Hanumān in the region of Ahmedabad Cantt. on the bank of Sābaramatī (Sāmbarmatī). It is about two hundred years old. The idol in this temple is very magnificent and attractive. On every Saturday and Tuesday this place bears the scenes of a fair. Many years ago, one night a miracle happened here at 12 O'clock. The people around were asleep. It was the fourteenth day of the dark fortnight in the month of *Āśvina,* and the day was Tuesday. At midnight there arose a thundering noise as if a cannon had been fired. People assembled there but they could see nothing unusual. In the morning at 6 A.M. when the *Pujārī* opened the doors of the temple, it was noticed with great surprise that the cover of the cloth which was put on the idol of Śrī Hanumān and was about eight to ten inches in width was torn and lying below presenting to the eyes of the viewer the magnificent and attractive image. When this cover was taken aside, it was found that it was actually the coating of the layers of oil and ver-

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milion applied to the image year after year. People rushed to have a view of the idol. This old image is very magnificent. Afterwards a *Rāmayajña* was arranged here by the people.

Porebunder—

There is the temple of Ekādaśamukhī (Eleven-faced) Hanumān towards the west of Śrī Sudāmā temple of Sudāmāpurī (Porebunder) of Saurastra. The image possesses two feet, twenty-two hands and eleven faces. This is the only temple of its type in the entire state of Gujrat. According to the Puranic references, Śrī Hanumān had manifested his eleven faces in the temple of the goddess at the time of destruction of Ahirāvaṇa. After that when Ahirāvaṇa was killed Śrī Hanumān entrusted the kingdom of the city of *Pātāla* to his son Makaradhvaja, who was born of his valour. Even today the members of the Mahārāṇā family here claim to be the descendents of Makaradhvaja.

Mehandipur—

This place is on Jaipur Bandikui route of the bus services, at a distance of about 65 Kilometres from Jaipur. Being situated in the valley of the mountains, this place is also called as 'Ghata Mehandipur'. Bālājī of Mehandipur fulfils the desires of the devotees. He is believed to remove troubles like the influence of evil spirits, infertility and paralysis. Such being the firm faith of the people this place is visited by the devotees as well as by the persons fallen in troubles. Of course. the principal deity of this place is Śrī Bālājī but Śrī Bhairavanātha, the Lord of the Spirits, is also equally important.

Nathadvara—

Usually Nāthadvārā is the principal centre of the sect of Vallabha as well as the sacred seat of Bhagavān Śrī Nāthajī of the country-wide fame and related with the Vaiṣṇavas of Puṣṭimārga. However, in spite of the fact that Śrī Nāthajī has occupied his place here, the images of Śrī Hanumān were established on the four directions of the city by the local *Tilakāyat* rulers. Even today there is Hanumān of Simhāḍa in the east, Hanuman of Baḍī Bakhara in the west, Hanumān of Chavanī Daravājā in the north and Vyaṅkaṭa

Hanumān of Caubejī's Bagīcī (grove of trees) in the south. This place bears ample testimony to the spirit of combination between the worship of Śrī Kṛṣṇa and the worship of Śrī Rāma. This is the only city in the entire *Bhāratavarṣa*, where on the day of *Śitalā Saptamī* as well as on the occasions of the festivals such as marriage celebration, the worship of Śrī Hanumān is held to be essential along with that of mother *Śitalā*.

Śrī Bālājī (Badagaon)—

The famous historical Hanumān temple of this place is situated on a hill at a distance of three miles from Śrī Bālājī railway-station on Nagore-Bikaner railway line. From the point of view of history, this temple is supposed to be about 350 years old. There lived a great saint Śrī Śukadevapurī here about three hundred and fifty years ago. He was a devotee of high order possessed of many occult faculties *(Siddhi)*. He had practised austerities for twelve years in the first half of his life living on a hill near the village Gopalpur in Churu district. There is a very old image of Śrī Hanumān at that place kept even today in its original form. The reverend Svāmī had seen the divine manifestation of Śrī Hanumān at this place.

Afterwards the reverend Svāmījī moved to Śrī Bālājī and chose this hill for the practice of meditation. He spent the valuable days of his life living here. He worshipped Śrī Hanumān for a long period with great devotion and emotion. Being pleased Śrī Hanumān appeared in front of him and said: "Ask a boon." At this Svāmījī prayed to him and said: "O Lord, if you are pleased with me, kindly install your image of Gopālpurā temple here, so that I may not have to go there in an invisible form through the powers of *Yoga*." Having heard this the compassionate Śrī Hanumān granted his request and agreed to appear in the aforesaid form at this place. After this Svāmījī declared before the gathering of the people of adjoining places that Śrī Hanumān would manifest himself on the hill on the full-moon day of *Caitra*.

Thousands of men and women assembled there on the hill having heard the declaration made by Svāmījī. On the full-moon day of *Caitra* there occured a sort of mild earthquake at noon

and there was a rift in the hill, from which Śrī Hanumān emerged as a pillar of stone. The reverend Svāmījī installed that image at the aforesaid place. This idol fascinates the hearts of devotees till now.

Salasara—

This temple of Śrī Hanumān, is situated in Churu district of Rajasthan. The name of the village is Salasara and for this reason Śrī Hanumān of this temple is commonly known as 'Bālājī of Salasar.' The image of Bālājī here is very impressive in appearance and bears beard and moustaches. The temple is spacious. It is surrounded by *Dharmaśālās* providing accommodation to thousands of pilgrims. Devotees come to this temple from distant places with desires, which are fulfilled. The rights of worship, income and expenditure all are in the hands of *Dāyamā Brāhmaṇas,* who are the descendents of Śrī Uḍayarāma, the son of Śrī Mohanadāsa's sister.

Śrī Mohanadāsa was the founder of this temple. He was a very saintly man, whose words always came to be true. He was a resident of the village Kalyani, about sixteen miles away from Salasara.

Indonesia—

In the woodcraft of Indonesia, Hanumānjī is famous as Bajaraṅgabalī. In the image Hanumānjī is seen as subduing the *Nāga* (Cobra) This wooden image is of modern type. Even in present days Bajaraṅgabalī is a source of inspiration, valour and chivalry to Hindu residents of Bali island.

Combodia—

The *Rāmāyaṇa* is very well known in most of its part in Cambodia. This is published in one hundred parts by the name of *Rāmakīrti* where Rāma is there, Hanumānjī is a must. Accordingly all the homes are adorned there with the images of Hanumānjī.

Mauritus—

In every village and town of Mauritus we find the red flags fluttering on the top of almost every house. This red flag represents Hanumānjī. At many places in temples gigantic idols of Hanumānjī are seen.

Thailand—

Having written the *Rāmāyaṇa* in the Thai language in the thirteenth century the then emperor made the *Rāmāyaṇa* an indivisible part of Thai-literature. Several Thai emperors have translated *Rāmāyaṇa* in Thai language. Even these days dramatic performances relating to Hanumānjī are often satged in Thailand.

Temple of Hanumānjī are found in Nepal, Ceylon, China, Burma, Malasia, Laos and several other countries.

There are some friends who having no idea of the importance of *Nāma-Japa* light-heartedly proceed to speak of it in disparaging terms. They say the practice of the Name is no better than the mechanical muttering of a meaningless sound. They further allege that to indulge in this hypocritical practice is to idle away one's time and waste one's life, and so on.

I would request such friends to desist from this harmful attempt to unsettle the minds of those who believe in the efficacy of the Name and practise it, by speaking lightly of the practice without proper investigation. Nay, I would invite them to practise the *Japa* for sometime and see for themselves what the Name can do. It is no use incurring sin by speaking disparagingly of the Divine Name or treating it lightly.

—Jayadayal Goyandka

In one scale of the balance, dear son, put together the delights of heaven and the bliss of final beatitude; but they will all be outweighed by a moment's joy derived from communion with the saints.

—Rāmacaritamānasa Sundarakāṇḍa

Note— We seek an apology from the readers that in spite of our efforts we have not been able to get information regarding various temples of Hanumānjī in various parts of India and abroad. Therefore we have given in this issue a very brief account of such temples. *—Editor*

Two Rare Idols of Hanumān in South India

—*Ramji*

Anantamangalam, is a small village-hamlet on the sea-shore on the east coast, in Tanjore district, in Tamilnadu, three K.M. south-east of Tirukadaiyur. (In Tirukadaiyur is oldest Śiva temple of Lord Kālasaṁhāra-Mūrti where Lord Śiva saved the sixteen years old Mārkaṇḍeya from the clutches of Lord Kāladeva). On the sandy beach of Anantamangalam, is an old Viṣṇu temple. Where an oldest *Aṣṭadhātu* idol of Lord Hanumānjī called Lord Vīra Āñjaneya is worshipped. People are greatly blessed by this rare-oldest Lord Hanumānjī. This idol is about four feet in height with three faces, (Brahmā, Śiva and Viṣṇu) and in the centre Lord Śiva's face of Hanumānjī has got three eyes (third eye being in the middle). Ten hands on the left and ten hands on the right side (totalling twenty hands) are weilding weapons of all gods and goddesses. People say that this is the *Viśva-Rūpa Darśana* of Lord Hanumānjī shown to sage Nārada to clear his doubt of whether Hanumānjī can independently eliminate *Asura* Mayirāvaṇa. After Rāvaṇa-*Saṁhāra,* sage Nārada came to Lord Rāma and prayed that equally powerful another *Asura,* called Mayirāvaṇa, was performing great penance in the sea-bed to gain strength who should also be destroyed. To which Lord Rāma ordered Hanumānjī to do the job. Since sage Nārada doubted Hanumānjī's ability, Lord Hanumānjī showed His cosmic form, as He is the incarnation of three big powers, nine *Devī Śaktis,* Lord Gaṇeśa, Lord Kārtikeya, Indra, Yama, Lord Rāma's bow and *Astra* etc. (in all the twenty hands, you can find weapons of gods and goddesses). Hence *Pūjā* is performed to this idol with Bilva, Tulasī leaves and Kuṁkuma also. Rājā Saratojī, the Marāṭhā king, who ruled Tanjore, before East India Co., was a great devotee of Hanumānjī and had done renovation to this temple, which we learn from the inscriptions found in the temple

and from the records in Rājā Saratojī Saraswatī Mahala library in Tanjore.

Biggest Five-faced (Pañcamukha) Hanumānjī—

At Skanda Āśrama, Skanda Giri, Salem (Tamilnadu), big black granite idols of sixteen feet in height, Lord Dattātreya, Lord Gaṇeśa, (Five-faces), and Lord Hanumānjī (Five-faces), were installed by H.H. Swāmī Śāntānandajī Mahārāja. This sixteen feet, pañca-Mukha Lord Āñjaneya, is made out of single stone. Daily *Pūjās* are performed by using flight of steps built around. Salem is a big town in Tamilnadu; and Skandagiri is in the outskirts of the town. Skanda Āśrama is on the top of the hillock. People worship in large numbers and get the blessings of Lord Hanumānjī very quickly. Motorable road leads to the top of the hillock-temple, and well connected with bus service from the city, Salem.

Then contracting his aforesaid (expanded) body, which closely resembled a mountain, he once more assumed his native form, (even) as he who has mastered his self and is completely free from infatuation realizes his own blissful divine nature. Having considerably contracted that form (of his), Hanumān returned to his natural state even as, having taken three strides (in His Cosmic form) and (thereby) frustrated the power of Bali (the demon king), Lord Śrī Viṣṇu (descended as the Divine dwarf) return to His former state (of a dwarf).

—*Vālmīkīya Rāmāyaṇa* (V.1.208—209)

As if the ocean appearing charming with submarine fire or the sky shining with the disc of sun or the chain of clouds shining with flashes of lightning or lord Śiva with his third eye open or cloud with rain bow or the mighty Kāla (the annihilator of the universe) emitting fire or the mountain Sumeru with polar stars. This way Hanumānjī is spreading over whole of the sky with his blazing tail.

—*Hanumannāṭaka*

Hanumān in Hindī Literature

—S. K. Trivedi

Lord Hanumān has been one of the most sought-after subjects, to write on, with the Hindī Literati for over 400 years. Apart from being a part and parcel of *Rāmakathā*, He has attracted the attention of all those who believe in prowess without pride, chivalry without rashness, and devotion without desire. The grateful devotees have had unflinching faith in the protective power of his large arms, the rescuer of Sītā from the fathomless ocean of despair and the destroyer of demons.

The rich, the poor; the great, the small; the elite, the ignorant; the saints, the sinners; the strong, the weak; the terrific, the timid; the brave, the cowardly....all have liked him alike; praised, admired, worshipped and prayed him. It is greatly amazing how the limited episodes of the Lord's life inspired such an unlimited spectra of creativity and expression.

The Hindī poets and writers have drawn heavily from the Saṁskṛta sources, but their way of presentation no where looks stale and worn out. The first recorded work on Hanumān, in Hindī literature, *Hanumat-Moksa-Kathā* by Brahmarai Mal Jain, dates back to 1616 *Vikramābda* (1560 A.D.). It was closely followed at heals by Raimalla Pandey's Hanumaccarita (of the same year). More than a hundred books have followed since then, spanning every musical and metrical scale:—3 *Pañcakas* (poetic composition of 5 stanzas—By Mansingh, Khuman and Vrindavan Rai, Brajesh); 5 *Aṣṭakas* (of 8 stanzas—By Hartilaka Prasad Trivedi, Jagdish Lal Goswami, Sadho Giri Gosain, Gopya Ali Devi 'Jñānkala', and Jagdev Lal), 1. *Bīsā* (of 20 stanzas—by Baldev Prasad Kayastha), 7 *Pacīsīs* (of 25 st.—By Man, Bhagawant Rại Khichi, Mansingh, Ichchha Ram *Vaiṣṇava*, Khuman (he wrote 2—*Hanumat Pacīsī* and *Hanumān Pacīsī*), I *Chabbīsā* (of 26 st.—by Maniyar Singh), I *Tīsā* (of 30. st.—by Ramlal Swami), 3 *Battīsīs*

(of 32 st.—by Mansingh, Mangaldeen Upadhyay and Rajdhar Lal Khare), 2 *Paintīsās* or *Paintīsīs* (of 35 st.—by Parmanand Kayastha, and Rajdhar Lal 'Raj'), 3 *Cālīsās* (of 40 st.—by Tulasi, The great; Aniruddha *Chaubey*, '*Shekhar Kavi*' and Hanuman Prasad Tripathi), 4 *Pacāsās* (of 50 st.—by Ram Charan Kayastha, Mangal Deen Upadhyay, Bhagwant, and Mahadev Prasad Mishra), I *Bāvanī* (of 52 st.—by Hanumat Dayal Awasthi 'Hanumant *Kavi*'), and 2 *Śatakas* (of 100 st.—by Vrindavan Rai Brajesh, and Dr. Ram Manohar Shukla). Then, there have been 5 *Nakha-Śikhas* (from toe to the top-knot—by Man, Man Singh, Khuman, Devidas Kayastha, and Hanuman Prasad Kayastha), 5 *Hanumannātakas* (mostly translations—by Hriday Ram Punjabi, Man– Manju, Ram *Kavi*, and Ramnath Kayastha 'Rama'), 3 *Saṅkaṭamocanas* (by Tulasi, the great, Ram Ghulam Dwivedi, and Navnidhi), 1 *Mahāsaṅkaṭa Mocana* (by Ramji Sharan Vindhyachal Prasad), 2 *Tamācās* (slaps—by Lakshmi Narain Maithil, and Shiva Dulare Pandey), 4 *Virudāvalīs* (Panegyric Laudatory Poems—by Bharath Shah, Bharath or Bharata, Parmananda Kayastha and Mathura Prasad), I *Yaśāvalī* (Array of Glory—by Gopya Ali Devi 'Jñānkala'), the *Bāhuka* of Tulasī Dāsajī, the hymns of Swami Ramanandji and Harisewak, 4 *Caritas* (Lives by Raimalla Pandey, Seva Ram Rajput, Bahadur Singh Kayastha, and Maharaja Raghuraj Singh Ju Deo), I *Bālacaritra* (Childhood by Brajlal Bhatt), *Bhūṣaṇa* (ornament—by Saradar), *Sāgar* (Ocean—by Jai Govinda Das), *Sumiranī* (Rosary—by Pramod Kayastha), *Jasa Taraṅgiṇī* (river of Glory—by Rasrang), 2 *Hānks* (War cry—by Baldev Prasad Kayastha and Hanuman Prasad Vaishya), *Śatikā* (Box consisting 100 stanzas—) by Baldeva Prasad Kayastha), *Utpatti* (Birth—by Nohar Navahari Singh 'Anuroop), *Vinaya Mālā* (Garland of obeisance—by Ayodhya Nath), *Lahari* (Waves by Braj Nandan Sahai), *Guḍiyā* (Puppet or Doll)—by Raghunātha Dāsa 2 *Yaśaḥ Patākās* (Banner of Glory)—by Ramji Sharan, Vindhyachal Prasad and Kali Datt Nagar 'Kali *Kavi*', and so on. The prose-writers have also not lagged behind. *Pavanaputra* (by Dr. Bhagawati Sharan Mishra) and *Hanumān Eka Jiwana* (by Dr. Yugeshwar) are two towering novels on the Lord.

The most outstanding works in the field, are the *Bāhuka* of Goswāmī Tulasīdāsajī , *Sisyphus Barax Hanumān,* a Long poem, by Dr. Harivansharai Baccan, and *Jai Hanumān,* an epic poem, by Shyam Narain Pandey, The *Bāhuka* is supposed to be the last work of the Bard of Rajapur. He wrote it to get rid of the most unbearable pain in his arm. Tulasī owed a lot to Hanumān. It was Hanumān who made the poet see his *Iṣṭadeva*; it was he who inspired him to write the *Rāmacarita Mānasa* and guided him through every step of it; it was he who got him released from the confinement of Akbar, it was he who delivered him from the pain,....eternally obliged Tulasī never forgot Hanumān. He invoked his blessings in every thing he did. The *Bāhuka* consists of 44 stanzas, mostly *Ghanākṣarīs.* Of these, some 40 are exclusively dedicated to Hanumān, whom he depicts as the one vowed to remove the miseries of the miserable anywhere in the three *Lokas*—"आरत की आरति निवारिबेको तिहूँपुर तुलसीको साहेब हठीलो हनुमान भो" (11). He was under much infliction at the time, suffering from pain in legs, stomach, arms, mouth; the whole old body was inflicted with pain—"पाँयपीर, पेटपीर, बाँहपीर, मुँहपीर, जरजर सकल सरीर पीरमई है" (38). So great was the suffering that even Tulasī seems to have lost patience—"Have you become old or too tired, helping the wretched, by now ?" "बूढ़ भए बलि, मेरिहि बार, कि हारि परे बहुतै नत पाले" (7).

Deviating from his own romantic path Dr. Baccan, the great romantic of *Madhuśālā* fame, wrote *Sisyphus Barax Hanumān* to compare the two giants of yore, and differentiate between the fruitful and fruitless labour. Sisyphus, the mythical king of Corinth was cursed in the hades to roll a heavy stone to the top of a hill down which it always rolled again, thus rendering his task eternal. The crafty greek laboured hard, but without any success. Hanumān, too carried the hill (not stone ?) but only to avoid the confusion about the herb *Sañjīvanī.* Dr. Baccan's analysis is a strong slap on the face of those who doubt the wisdom of Hanumān in carrying the whole mountain instead of certain herbs. They forget that—

(i) It was war time.

(ii) The war had entered the decisive phase.

(iii) The injury was fatal.

(iv) There was no time to waste.
(v) There was absolutely no time to go back to the mountain in case of any mistake.
(iv) The enemy had great resources to frustrate any such attempt.
(vii) The war had to continue as soon as the sun rose, and even the slightest lack of preparation could have had a telling effect on the moral of the soldiers (of Rāma), and who, if ever, has won a war with sagging moral ?

It may not have been a wise step on the part of Hanumān, but it did solve all the related problems, hence, appreciable.

Hanumān does not better Sisyphus only. For that matter he betters any of the Greek heroes. Like Samson Agnostes, he could turn the table on his opponents even while in captivity and shorn of his powers, but with a difference: Samson perishes with his enemies whereas Hanumān comes out unscathed. He could accomplish more impossible tasks and with greater ease than Hercules. In *Rāmāyaṇa* itself he is more polite and diplomatic than the prince, Aṅgada. He is the only one to fell Kumbhakarṇa with his one blow, and the only one to be praised by the arch-antagonist, the mighty king of Lanka. Who can deny the praise to the one, praised even by his adversaries; (Gāndhī didn't become great because we liked him, but because even his enemies, the British, liked him).

'*Jai Hanumān*' by Shyam Narain Pandey, the greatest poet of *Vīra Rasa* (Chivalry) in modern Hindī literature of the *Haldīghāṭī* fame, is an epic running into 7 cantos. It is mostly based on the *Sundara Kāṇḍa* of the *Rāmacaritamānasa* with some slight, not so significant, changes here and there. One such change is Laṇkinī (Not Vibhīṣaṇa) telling Hanumān the whereabouts of Sītā. This may be to keep Vibhīṣaṇa clear of any treachery, but even then he is branded a traitor (p. 39, Canto II). People have had a obsession against Vibhīṣaṇa even while talking loudly of the right and wrong. How can one fighting for the right cause be termed a traitor ? One more thing: The confinement of Sītā was a closely guarded secret; if the gatekeepers also knew it, where was the secrecy about it ? Anyway, the poem narrates the exploits of

Hanumān in simple, lucid and uncomplicated language and helps in the propagation of Rāma and *Hanumān Kathā*.

The Hindī poets have almost entirely relied on Goswāmījī's work. The learned ones (like Ācārya Keśava) have depended on the Saṁskṛta sources. The other sources like the Jain or Buddhist ones cut little ice with them. No one believed in the stories of his marriage etc., they took him as statue of *Brahmacarya* (Celibacy), purity, singleness of purpose and devotion to Rāma and incessantly praised him for being a great *Vaiṣṇava*.

Periodwise: The deeply devout poets of the *Bhaktikāla* (The period of devotion, in Hindī Literature) couldn't write much beyond what they needed for their nearness to the Lord and Hanumān was the best within their reach. The poets of *Rītikāla* (The period of style), however, felt a little bit freer. They could even dare to taunt their Lord for his failure to help them. By then, reason had gained over mental hesitation and blasphemous shyness. The poets openly questioned the hitherto unquestioned deeds of the Lord and often felt desolate and pensive—"सीता सी सती सों तजी झूंठ ही कलंक लागे, सांचो हौं कलंकी ताहि कैसे अपनाओगे ?" (You banished the pious Sītā on a false blame, how will you accept me, (my Lord), a real sinner ?) The most vocal poet of this period was Purandar Rama Tripathi 'Indra *Kavi*', the poet-laureate of the Rewa and the Jaipur Durabāras. He didn't spare anyone—Lord Satyanārāyaṇa, the holy rivers Gaṅgā and Yamunā, his patrons,.....none at all. He wasn't any liberal to Hanumān, too, in his only work available, *Raghurāja Vinoda* (published in 1891 A.D.), he wonders if his Lord has abandoned his devotees, if he has become too old to help them, if he has got entangled with the beauties of Kāmarūpa (Abode of the best beauties of the world).

कैधों कामरु की कामनीनि के अधीन भए
कैधों कहू धनिन के संग बनि सीरगै।
भये काहू दीप के उजीर पादशाह कैधौं,
ताते राजकाज ही मैं मति है अमीर गै।
इन्द्र कहै गति थकी कैधौं पग नैनन की,
कैधों भये बधिर कै दया है अधीर गै।

आरत पुकारत निहारत न मेरे जान,
लूटि महाबीरता तिहारी महाबीर गै ॥

Such revelries helped these poets professionally also.

The poets of the modern era (*Ādhunika Kāla*) have been more concerned with the social reforms, patriotism, justice, independence etc. They needed someone to look to for their multidimensional, ambitious projects. They could find none better than Lord Hanumān. They prayed to the Lord to grant them the strength of Hanumān so that they could be equal to the onerous task. Bharatendu Harishcandra, the father of modern Hindī, remembers Hanumān among the old devotees of the Lord along with Śuka, Nārada, Śiva, Aja etc., and as a dedicated servant of Sītājī. The great social reformer likens the fettered, inert India to sleeping Hanumān, unaware of his great strength and potentialities. They wrote on the heroic deeds of Hanumān to inspire their fellow countrymen to rise to the occasion and with what transforming effect ?

Hanumān is the simplest God, devoid of any formalities, he doesn't need any special abode. The temple walls are enough for him or any wall, even a vermilion mark or a small red bunting, for that purpose. Depicted with his mace and the mountain (to punish the evil-doers and revive the pious), he is ever on the march, rarely allowed to sit and rest. His only work is to utter the name of Rāma, to defend the glory of Rāma and to make sure (even by tearing open his heart) that he is full of Rāma and Rāma only. Father, mother, friend, relative, king,.....knows he none; Rāma is all he knows and needs to know. That is why he has been the darling of all the *bhaktas*, specially the *Rāma Bhaktas.*

Saying so to Surasā, whose mouth was ten *Yojanas* (or eighty miles) wide, Hanumān then angrily assumed a height of ten *Yojanas.* Seeing him ten *Yojanas* high and resembling cloud, Surasa too made her mouth twenty *Yojanas* (or one hundred and sixty miles) wide.

—*Vālmīkīya Rāmāyaṇa* (V.1.158—161)

Māruti Kavaca

(A prayer or amulet relating to Śrī Hanumānjī for the protection of different limbs as described in the *Nārada Purāṇa*).

Sanatkumāra spoke thus—

kārtavīryasya kavacaṁ kathitaṁ te munīśvara ।
mohavidhvaṁsanaṁ jaitraṁ māruteḥ kavacaṁ sṛṇu ॥
yasya saṁdhāraṇāt sadyaḥ sarve naśyantyupadravāḥ ।
bhūtapretārijaṁ duḥkhaṁ nāśameti na saṁśayaḥ ॥

"O best of sages, the *Kavaca* or amulet known as *Kārtavīrya Kavaca* has already been described to you. Now listen to the *Mārutī Kavaca* (the prayer or amulet relating to Śrī Hanumānjī) which is capable of eradicating one's ignorance and of gaining for oneself victory and by wearing which (as an amulet) all sorts of disturbances are done away with, without any loss of time and the troubles caused by demons, ghosts and enemies are also extirpated. This is beyond doubt."(1,2)

ekadāhaṁ gato draṣṭuṁ rāmaṁ ramayatāṁ varam ।
ānandavanikāsaṁsthaṁ dhyāyantaṁ svātmanaḥ padam ॥

"Once upon a time I paid a visit to Ayodhya with a view to have *Darśana* of Śrī Rāma, the foremost among those who attract the hearts of people.Sitting in the Ānanda-Vana He was lost meditating upon His own self."(3)

tatra rāmaṁ ramānāthaṁ pūjitaṁ tridaśeśvaraiḥ ।
namaskṛtya tadādiṣṭamāsanaṁ sthitavān puraḥ ॥

"There making salutations to Śrī Rāma, the consort of Ramā who is adored by the most prominent among the celestials and at His bidding I seated myself before Him."(4)

tatra sarvaṁ mayā vṛttaṁ rāvaṇasya vadhāntakam ।
pṛṣṭaṁ provāca rājendraḥ śrīrāmaḥ svayamādarāt ॥

"It was there that I begged him to narrate the detailed account from beginning to the killing of Rāvaṇa. Then Śrī Rāma, the King of kings, Himself giving due respect, narrated the whole story.(5)

tataḥ kathānte bhagavān māruteḥ kavacaṁ dadau ।
mahyaṁ tatte pravakṣyāmi na prakāśyaṁ hi kutracit ॥

Thereafter at the end of the discourse the Lord gave to me the

Māruti-Kavaca which I am going to describe to you, I bid you not to reveal it at any place."(6)

bhaviṣyadetannirdiṣṭaṁ bālabhāvena nārada ।
śrīrāmeṇāñjanāsunorbhuktimuktipradāyakam ॥

"O Nārada with child-like simplicity Śrī Rāma made forebodings about the futurity and described the *Kavaca* which is capable of granting worldly enjoyments and liberation as well."(7)

The Kavaca—

hanumān pūrvataḥ pātu dakṣiṇe pavanātmajaḥ ।
pātu pratīcyāmakṣaghnaḥ saumye sāgaratārakaḥ ॥

"May Hanumān protect me on the eastern direction, may the son of wind-god protect me on the south. May the destroyer of Rāvaṇa's son Akṣaya Kumāra, protect me on the west and may one who swam across the sea protect me on the north."(8)

ūrdhvaṁ pātu kapiśreṣṭhaḥ kesaripriyanandanaḥ ।
adhastādviṣṇubhaktastu pātu madhye ca pāvaniḥ ॥

"May in the upward direction be I protected by the best of the monkeys and the son of Kesarī. May the devotee of Viṣṇu protect me in the lower regions and may *Pāvani* (the son of wind-god) protect me in the intervening parts (of different directions).(9)

laṅkāvidāhakaḥ pātu sarvāpabdhyo nirantaram ।
sugrīvasacivaḥ pātu mastakaṁ vāyunandanaḥ ॥
bhālaṁ pātu mahāvīro bhruvormadhye nirantaram ।
netre chāyāpahārī ca pātu naḥ plavageśvaraḥ ॥

"May Hanumānjī who set Lanka on fire, ever protect me from all calamities. May the minister of Sugrīva protect my head, and son of wind-god protect my forehead. May *Mahāvīra* constantly protect the intermediary part between the two eyebrows. May the Lord of the monkeys who dragged out the giantess who victimized creatures by catching hold of their shadow-picture protect both of my eyes." (10.11)

kapolau karṇamūle ca pātu śrīrāmakiṅkaraḥ ।
nāsāgramañjanāsūnuh pātu vaktraṁ harīśvarah ॥

"May the humble servant of Śrī Rāma protect both cheeks and the lower parts of the ears. May the son of Añjanā protect the tip of the nose and the lord of the monkeys protect the mouth."(12)

pātu kaṇṭhaṁ tu daityāriḥ skandhau pātu surārijit ।
bhujau pātu mahātejāḥ karau ca caraṇāyudhaḥ ॥

"May the enemy of the demons protect the throat. May the destroyer of the demons protect both the shoulders, May the most sublime protect both arms and he who uses the feet *(Caraṇa)* as weapons, protect both of my hands."(13)

nakhān nakhāyudhaḥ pātu kukṣau pātu kapīśvaraḥ ।
vakṣo mudrāpahārī ca pātu pārśve bhujāyudhaḥ ॥

"May he who uses his nails for his weapon, protect my nails. May the Lord of the monkeys, protect my armpits.May the carrier of the ring protect the chest and the user of arms for his weapon, protect the two sides."(14)

laṅkānibharjanaḥ pātu pṛṣṭhadeśe nirantaram ।
nābhiṁ śrīrāmabhaktastu kaṭiṁ pātvanilātmajaḥ ॥

"May the scorcher of Lanka protect my back. May the devotee of Rāma protect the navel and the son of wind-god protect my waist."(15)

guhyaṁ pātu mahāprājñaḥ sakthinī atithipriyaḥ ।
ūrū ca jānunī pātu laṅkāprāsādabhañjanaḥ ॥

"May he who is endowed with profound intelligence protect the secret parts. May he, to whom guests are very dear, protect my thighs particularly the stout portion of the thighs. May the destroyer of the palaces of Lanka protect both of my thighs *(Uru)** and knees."(16)

jaṅghe pātu kapiśreṣṭho gulfau pātu mahābalaḥ ।
acaloddhārakaḥ pātu pādau bhāskarasaṁnibhaḥ ॥

"May the excellent among the monkeys protect both the shanks. May the mighty being protect both the anklets. May Hanumānjī the upholder of mountain and effulgent like the sun, protect both my feet."(17)

aṅgāni pātu sattvāḍhyaḥ pātu pādāṅgulīḥ sadā ।
mukhāṅgāni mahāśūraḥ pātu romāṇi cātmavān ॥

"May the tremendously powerful Hanumānjī protect my limbs and the toes. May the intensely brave one protect the mouth etc.,

* *Ūru* is the part between knees and thighs.

and the one having control over one's mind, protect the small soft hair on the body."(18)

divārātru trilokeṣu sadāgatisuto'vatu ।
sthitaṁ vrajantamāsīnaṁ pibantaṁ jakṣataṁ kapiḥ ॥

"May Hanumānjī the son of wind-god and the most excellent among the monkeys protect me while standing, walking, sitting, drinking and eating day and night through all the three worlds."(19)

lokottaraguṇaḥ śrīmān pātu tryambakasambhavaḥ ।
pramattamapramattaṁ vā śayānaṁ gahane'mbuni ॥

"Whether I be cautious or uncautious or whether I be lying asleep in deep water, may Śrī Hanumānjī the son of Śiva and possessed of supernatural qualities protect me in each and every place."(20)

sthale'ntarikṣe hyagnau vā parvate sāgare drume ।
saṅgrāme saṅkate ghore virāḍrupadharo'vatu ॥

"May Hanumānjī having cosmic form protect me on earth, in the sky, in fire, on mountains, in seas, on trees, in battle-fields and in case of profound calamities as well."(21)

ḍākinīśākinīmārīkālarātrimarīcikāḥ ।
śayānaṁ māṁ vibhuḥ pātu piśācoragarākṣasīḥ ॥

"May my Lord Śrī Hanumānjī protect me while sleeping by driving away the witches, the sorceresses, the epidemics, the mirages (delusions), Yama's sister, fiends, serpents and giantesses."(22)

divyadehadharo dhīmān sarvasattvabhayaṅkaraḥ ।
sādhakendrāvanaḥ śaśvatpātu sarvata eva mām ॥

"May Hanumānjī the seemingly terrible to all the creatures and the protector of the excellent *Sādhakas*, endowed with a divine form and intelligence protect me from all sides, and in all times."(23)

yadrūpaṁ bhīṣaṇaṁ dṛṣṭvā palāyante bhayānakāḥ ।
sa sarvarūpaḥ sarvajñaḥ sṛṣṭisthitikaro'vatu ॥

"May Hanumānjī at the sight of whose terrible form even the fierce creatures flee away and who is the creator, the sustainer (and the destroyer), having universal form and the all knowing, offer me protection."(24)

svayaṁ brahmā svayaṁ viṣṇuḥ sākṣāddevo maheśvaraḥ ।
sūryamaṇḍalagaḥ śrīdaḥ pātu kālatraye'pi mām ॥

"May Hanumān the self-same Brahmā, Viṣṇu and Maheśvara and who had made access to the sun and who is the giver of wealth, protect me through all the three times."(25)

yasya śabdamupākarṇya daityadānavarākṣasāḥ ।
devā manuṣyāstiryañcaḥ sthāvarā jaṅgamāstathā ॥
sabhayā bhayanirmuktā bhavanti svakṛtānugāḥ ।
yasyānekakathāḥ puṇyāḥ śrūyante pratikalpake ॥
so'vatāt sādhakaśreṣṭhaṁ sadā rāmaparāyaṇaḥ ।

"By mere hearing of whose voice devils, fiends and demons are frightened and the gods, men, animals and birds, the movable and the immovable creatures are rid of fear and devote themselves to the discharging of their duties about whom a number of sacred stories are told in every kalpa, may that devotee of Rāma protect the excellent *Sādhakas* at all times."(26-27—1/2)

vaidhātradhātṛprabhṛti yatkiñciddṛśyate'tyalam ॥
viddhi vyāptaṁ yathā kīśarūpeṇānañjanena tat ।

"O Nārada ! Brahmā, the creation of Brahmā and all that is perceptible in the entire universe should all be considered as pervaded by Hanumān, the stainless (free from all sorts of impurities) monkey."(28—1/2)

yo vibhuḥ so'hameṣo'haṁ svīyaḥ svayamaṇurbṛhat ॥
ṛgyajuḥsāmarūpaśca praṇavastrivṛdadhvaraḥ ।
tasmaisvasmai ca sarvasmai nato'smyātmasamādhinā ॥

"I am the all pervading Supreme Spirit. This ego 'I' my own, I myself, the atom, the entirety, the *Vedas—Ṛk*, *Yajus* and *Sām* are all only the manifestations of Hanumānjī. The *Praṇava* and the *Yajña* called *Trivṛt* are the very aspect of his ownself. He is his individual self as well as he is omniform with undivided mind I bow to him." (29-30)

anekānantabrahmāṇḍadhṛte brahmasvarūpiṇe ।
samīraṇātmane tasmai nato'smyātmasvarūpiṇe ॥

"I bow to that Hanumānjī who embodies in his Self the innumerable and illimitable cosmic entities; who is in himself the Absolute, the wind-god as well as the Self."(31)

namo hanumate tasmai namo mārutasūnave ।
namaḥ śrīrāmabhaktāya śyāmāya mahate namaḥ ॥

"Salutations to Hanumānjī; salutations to the son of wind-god, salutations to the devotee of Śrī Rāma and salutations to the supreme dark complexioned deity."(32)

namo vānaravīrāya sugrīvasakhyakāriṇe ।
laṅkāvidahanāyātha mahāsāgaratāriṇe ॥

"Salutations to that *Vānara* who was the bravest of the monkeys, who established Sugrīva's friendship with Rāma, who burnt Lankapuri to ashes and crossed the ocean."(33)

sītāśokavināśāya rāmamudrādharāya ca ।
rāvaṇāntanidānāya namaḥ sarvottarātmane ॥

"Salutations to the supremely brave Hanumānjī who extirpated the sorrow of Sītājī, who carried the ring given by Śrī Rāma and who was the chief cause of Rāvaṇa's utter destruction."(34)

meghanādamakhadhvaṁsakāraṇāya namo namaḥ ।
aśokavanavidhvaṁsakāriṇe jayadāyine ॥

"Repeated salutations to Śrī Hanumānjī who was instrumental to the destruction of the *Yajña* being performed by Meghanāda, brought about the ruination of Aśokavātikā and who grants victory."(35)

vāyuputrāya vīrāya ākāśodaragāmine ।
vanapālaśiraśchetre laṅkāprāsādabhañjine ॥
jvalatkāñcanavarṇāya dīrghalāṅgūladhāriṇe ।
saumitrijayadātre ca rāmadutāya te namaḥ ॥

"Salutations to the son of wind-god, the bravest of the brave and the messenger of Śrī Rāma who roars into the sky, who killed the forest guards (of Aśoka gardens) by beheading them, the destroyer of the palaces of Lanka, who wields a long tail, who has the bodily glow like that of fire-burnt gold and who helped the son of Sumitrā attain victory."(36,37)

akṣasya vadhakartre ca brahmaśastranivāriṇe ।
lakṣmaṇāṅgamahāśaktijātakṣtavināśine ॥
rakṣoghnāya ripughnāya bhūtaghnāya namo namaḥ ।
ṛkṣavānaravīraughaprasādāya namo namaḥ ॥

"Repeated salutations to Hanumān who killed Akṣakumāra, the son of Rāvaṇa, who rendered the missile hurled by Meghanāda ineffective, who helped the healing up of wounds of Lakṣmaṇa's body caused by the hurling of the great missile, who was the killer of demons, the destroyer of enemies and the extirpator of the evil spirits and who provided pleasure to the host of monkeys and bears". (38-39)

parasainyabalaghnāya śastrāstraghnāya te namaḥ ।
viṣaghnāya dviṣaghnāya bhayaghnāya namo namaḥ ॥

"Salutations to you O exterminator of the enemies' military power and the destroyer of weapons and misslies. Repeated salutations to you, O destroyer of poisons, enemy and fear."(40)

mahāripubhayaghnāya bhaktatrāṇaikakāriṇe ।
paraprеritamantrāṇāṁ yantrāṇāṁ stambhakāriṇe ॥
payaḥpāṣāṇataraṇakāraṇāya namo namaḥ ।
bālārkamaṇḍalagrāsakāriṇe duḥkhahāriṇe ॥

"You remove the fear of the fiercest enemies and are the only protector of the devotees. Repeated salutations to You Hanumānjī, who are capable of intercepting the *Mantras* and the *Yantras** (the devices and the spells used by one against one's enemies), of making stones float over water and of making the morning sun your morsel."(41-42)

nakhāyudhāya bhīmāya dantāyudhadharāya ca ।
vihaṅgamāya śarvāya vajradehāya te namaḥ ॥

"Your nails are your weapons. You apparently seem to be terrible and use your teeth as well for your weapon. You can soar through the sky and are the very embodiment of Śiva and your body is hard like granite. Salutations to you."(43)

pratigrāmasthitāyātha bhūtapretavadhārthine ।
karasthaśailaśastrāya rāmaśastrāya te namaḥ ॥

**Yantra*— A mystical diagram, supposed to have occult power.

"You have your seat in every village. You are ever eager to kill the demons and the fiends, The mountain upheld by you in one of your hands is like your weapon and you your-self are the arrow of Śrī Rāma. Salutations to you."(44)

kaupīnavāsase tubhyaṁ rāmabhaktiratāya ca ।
dakṣiṇāśābhāskarāya satāṁ candrodayātmane ॥
kṛtyākṣatavyathāghnāya sarvakleśaharāya ca ।
svāmyājñāpārthasaṅgrāmasakhyasañjayakāriṇe ॥
bhaktānāṁ divyavādeṣu saṅgrāme jayakāriṇe ।
kilkilābubukārāya ghoraśabdakarāya ca ॥
sarvāgnivyādhisaṁstambhakāriṇe bhayahāriṇe ।
sadā vanaphalāhārasantṛptāya viśeṣataḥ ॥
mahārṇavaśilābaddhasetubandhāya te namaḥ ।

"You put on a loin-cloth and remain absorbed in the devotion of Śrī Rāma. You are verily the sun of the south and to the good people you are welcome like the rising of the moon. You are the remover of the injury and pain inflicted by an enemy through witch-craft. You remove all tormentation (of your devotees). Under injunction of the Lord you offered help and enabled Arjuna, the son of Pṛthā, attain triumph in the war of *Mahābhārata*. You enable the devotees to get victory in the battle and in spiritual debates. You make loud noise of joy and make terrible uproar like a lion. You are capable of checking all fires and calamities and granting riddance from fear. You are mostly satisfied with the fruits available in forests especially. Salutations to you who made bridge over the ocean by laying stones." (45-48—1/2)

iteytatkathitaṁ vipra māruteḥ kavacaṁ śivam ॥
yasmai kasmai na dātavayaṁ rakṣaṇīyaṁ prayatnataḥ ।

"O Brahman, this *Māruti Kavaca* ensuring every one's well-being, has been described to you. It should not be taught to any Tom, Dick and Herry. It ought to be preserved with due care."(49-1/2)

aṣṭagandhairvilikhyātha kavacaṁ dhārayettu yaḥ ॥
kaṇṭhe vā dakṣiṇe bāhau jayastasya pade pade ।

"He who writes the *Kavaca* out (dipping the pen) in eight types

of perfumes and ties it as amulet round one's neck or wears it on his right arm, is sure to get victory at every step". (50—1/2)

kiṁ punarbahunoktena sādhitaṁlakṣamādarāt ||
prajaptametatkavacamasādhyaṁ cāpi sādhayet ||

"It is no use going in detail. If this *Kavaca* is accomplished by sacrimoniously reciting it for one lakh times the muttering of this *Kavaca* can make the impossible, possible". (51—52)

Thus ends the 78th Chapter containing the description of the *Māruti Kavaca* occurring in the third quarter of the epic story contained in the first half of the elaborate *Nārada Purāṇa*.

She had Her eyes fixed on Her own feet, while Her mind was absorbed in the thought of Śrī Rāma's lotus feet. The son of the wind-god felt supremely miserable to see Janaka's daughter sad.

Hearing himself likened to a glow-worm and Śrī Rāma compared to the Sun, and exasperated at Her harsh words, the monster drew out his sword and said.

Then, taking thought within Himself, Hanumān (the monkey-chief) dropped down the signet-ring, as though the Aśoka tree had thrown a spark (in response to her prayer).She sprang up with joy and took it in Her hand.

—*Rāmacaritamānasa Sundarakāṇḍa*

Even those who do not believe in God, when in serious trouble, make piteous appeals to some invisible power for relieving their distress. The power with whose help they seek to remedy the evil, to whom they bow in all humility and reverence and who readily responds to their piteous calls—that intelligent, merciful power, the refuge of the helpless, surely deserves their gratitude and recognition as God.

—*Jaydayal Goyandka*

Indian Coins and Different Impressions of Śrī Hanumān

—Dr. Major M. K. Gupta

Hindu god and goddess represented on coins by Kuṣāṇa kings (50 AD). They presented figure of Lord Śiva, Buddha, Pawana and Viṣṇu. In ancient coins of India Ujjaini and Mathura coins presented Lord Śiva, Lakṣmī and Gajalakṣmī.

God Hanumān presented by few states of Central India named Gwalior, Panna, Dhar, Ratlam. I am presenting four coins of four different states presenting Śrī Hanumān on coins from my collection.

1. Rajod (Mandsor) Mint of Gwalior State—

Mahārāja Jayaji Rao issued copper coins from Rajod Mint (1259-1304 AH/1843-86 AD).

Obverse—

Śrī Hanumān lifted mountain on his left hand and holding *Gadā* (club/mace) in right hand . Cresentic moon on right and sun on left.

Reverse—

Rajod written in *Devanāgarī*

Śivaliṅga above Rajod.

2. Panna State—

Hindu Rājā of Bundelkhand in the name of Shah Alam IInd (1173-1221 AH/1759-1806 AD) issued copper coins.

Obverse—

Running Śrī Hanumān to right holding *Gadā* in right hand. Alam written on right.

Reverse—

Sane Julus

3. Dhar State—

Ānanda Rao third son of Jaswant Rao issued copper coins in

1289 AH. First time the Muhammadan date in Hindu numericals san 1289 (1289 A.H.).

Obverse—

Śrī Hanumān running right holding *Dhwaja* (flag) in left hand and *Gadā* in right hand.

Reverse—

Dhar 1289.

4. Ratlam State—

Mahārāja Ranjīta Singh (VS. 1921-50/1864-1893 AD) issued machine struck coins in V. S. 1945.

Obverse—

Śrī Hanumān flying in standing position toward left holding *Gadā* in left hand. Mountain below the feet. Ratlam written in Hindi. Coin decorated with flowers and leaves.

Reverse—

Eka Paisa 1945 surrounded by flowers.



Gwaliar State
1259-1304 A.H.
(1)

Panna State
1173-1221 A.H
(2)

Dhar State
1289 A.H
(3)

Ratlam State
V.S 1945
(4)

Hanumān, the Almighty

—*Moti B.A.*

God is bodily strength an ocean of light
Blessed devotee of Rāma of Hanumān Almighty
Born of Añjanā, son of wind, thou ever bright
Deity, faith incarnate, lover of piety.

Ever kind to the poor and the destitute
Duty-bound to help thy souls dependent
Annihilator supreme of death, disease and brute
Sītārāma but Sītārāma reciting thy engangement.

Celibate O Divine, wearing sacred thread
Even when an infant, swallowed burning sun
Jumped across the ocean, marched ahead
Burnt the demon capital Lanka, Sītā won.

Shed no tears, O my friend, say Jai Hanumān
See thyself before thy eyes emerging Sītārāma.

Hanumān meeting Rāma

Bow and arrow in thy hand
Full quivers on thy back
Treading along mountainous land
Through forest thorny track.

From make up though thou *Yogī* meek
Virtually prince you seem
Thy lotus feet, thy rosy cheek
Show manliness supreme.

O, tell me please, thy object broad
The mystery of thy movement
You are none the less than God
My head to you is bent.

Leaves and birds were quiet and calm
Thus Hanumān met first with Rāma.

Hanumān in Tantras

—*Prof. Sanjaya Kumar Mahapatra*

Tantra is the presentment of *Śruti* which is modelled as regards its ritual to meet the characteristics and infirmities of the *Kaliyuga*. As men have no longer the capacity, longevity and moral strength necessary for the application of the *Vaidika Karma-Kāṇḍa*, the *Tantra* prescribes a special *Sādhanā*, or means or practice of its own, for the attainment of that which is the ultimate and common end of all *Śāstras*. *Tantra* is a regulated path to bring God, the deities and others under one's own control through worship and adoration as it contains various methods of *Sādhanā* and use of materials in specified forms, under set rules and directions.

Though the antiquity of *Tantricism* cannot be traced out definitely, some early traits can be found in the literature and inscriptions of the *Gupta* period. Dr. J.N. Banarjī has pointed out that the word *Tantra* occurs in an inscription of the first quarter of the 5th century A.D. found in the village of Gangadhar (Jhalwar, M.P.). However, in earliest literature, the word *Tantra* does not mean any cult such as *Śākta* or *Śaiva* or *Vaiṣṇava*. From the days of *Śabara* onwards, the word *Tantra* lost its wider meaning and came to be applied to a particular cult or to a particular sect. Even in *Ṛgvedic* period, the *Tāntrika* practices had prevailed as the *Ṛgvedic* people were afraid of black magic. Black magic is nothing but a form of *Tantricism*. Hence, it can be pointed out that *Tantra* which was applied in wider terms in the *Gupta* age, had also its background in the *Ṛgvedic* period.

Hanumān, the great devotee of Rāmacandra, plays a vital role in *Tantras*. His association with *Tantras* is clearly obvious as it is believed that Hanumānjī is the incarnation of Lord Śiva, the creator of *Tantra Śāstras*. Being a *Tāntrika Guru* (teacher) Hanumānjī had given initiation (*Dīkṣā*) to Tulasīdāsa, the author of

Rāmacaritamānasa. Besides, the *Vīrābhiṣeka* ceremony which is the prominent part of every *Tāntrika Sādhanā*, had been performed by Hanumānjī Himself, after which Tulasīdāsa was addicted to *Payapāna* the symbolic emblem of wine, one of the five elements (Five Ms.). This particular part of *Tāntrika* practice is also evidenced from saintly saying like—

नवमी मङ्गलवार सुभ-प्रात समय हनुमान ।
प्रगटि प्रथम अभिषेक किय, करन जगत कल्यान ॥

× × × ×

पय पान करैं सोउ एक समय ।
रघुवीर भरोस न काहुक भय ॥

× × × ×

अभिषिक्तो भवेत् वीरो ....

(*Niruttara-Tantra*)

In addition to the above facts, the following concepts are also noticed during the ritualistic performance of Hanumānjī. The brief account of which is given below—

Mantra and Hanumānjī—

A *Mantra* is composed of certain letters arranged in definite sequence of sounds of which the letters are the representative signs. *Mantra* plays a significant role in *Tantras. Tantra* is the founding stone upon which the *Mantra*-like structure is erected. Hence, *Tantra* and *Mantra* are closely connected to each other. In the worship of Hanumānjī various *Mantras* are invoked by the *Sādhakas*. A list of *Mantras* associated with Hanumānjī is given below, these *Mantras* are applied by *Sādhakas* for the attainment of various *Siddhis* and for the realisation of the Divine power of the deity concerned.

(१) ॐ हुं हनुमते रुद्रात्मकाय हुं फट्।

(२) ॐ पवननन्दनाय स्वाहा ।

(३) ॐ ह्रीं यं ह्रीं राम-दूताय, रिपु-पुरीदाहनाय अक्ष-कुक्षि-विदारणाय, अपरिमित-बल-पराक्रमाय, रावण-गिरि-वज्रायुधाय ह्रीं स्वाहा ।

* The first two of the *Mantras* are for accomplishing them and the rest are for bewitching success.

(४) ॐ यं ह्रीं वायु-पुत्राय ! एहि एहि, आगच्छ आगच्छ, आवेशय, आवेशय रामचन्द्र आज्ञापयति स्वाहा।

(५) ॐ भगवते अञ्जन-पुत्राय, उज्जयिनी-निवासिने, गुरुतर पराक्रमाय श्रीराम-दूताय लङ्कापुरी-दहनाय, यक्ष-राक्षस-संहारकारिणे हुं फट्।

In addition to the above *Mantras*, there are certain other *Mantras* found in manuscripts which are especially invoked for achieving *Tāntrika Ṣaṭ-Karma* i.e. *Śāntikaraṇa, Vaśīkaraṇa, Stambhana, Vidweṣaṇa, Uccāṭana* and *Māraṇa*. The particular *Mantra* "om huṁ *hanumate rudrātmakāya huṁ phaṭ*" bestows various *Siddhis* on the worshipper.

Śuddhi and Hanumānjī—

Śuddhi is the real factor which effectuates the *Tantra Sādhanā*. *Śuddhi* or the purification is very much essential in Tantricism as it eradicates the narrowing and obscuring influences of the elemental forces and makes the body fit to commune with the *Devatā*. In the *Tāntrika Pūjā* of Hanumānjī five *Śuddhis* or purification of five elements are noticed. These *Śuddhis* are purification of self (*Ātma-Śuddhi*), of place (*Sthāna-Śuddhi*), of articles (*Dravya-Śuddhi*) and of *Devatā* (*Deva-Śuddhi*). Without purification of the five, *Sādhanā* is intended only for *Abhicāra* (*Kulārṇava Tantra*).

Nyāsa and Hanumānjī—

For worshipping Hanumānjī *Nyāsa* is also required. *Nyāsa* is a very important powerful rite. It is performed by placing the tips of the fingers and palm of the right hand on various parts of the body accompanied by recitation of *Mantra*. For worshipping the deity (Hanumānjī) *Huṁ Vīja* is applied to six parts of the body alongwith the fingers. This practice is famous as *Hṛdayanyāsa* and *Karanyāsa* respectively. Besides, *Mātrikānyāsa, Ṛṣyādinyāsa* are also performed in the rituals of Hanumānjī in order to transform the human body into the divine one.

Mudrā and Hanumānjī—

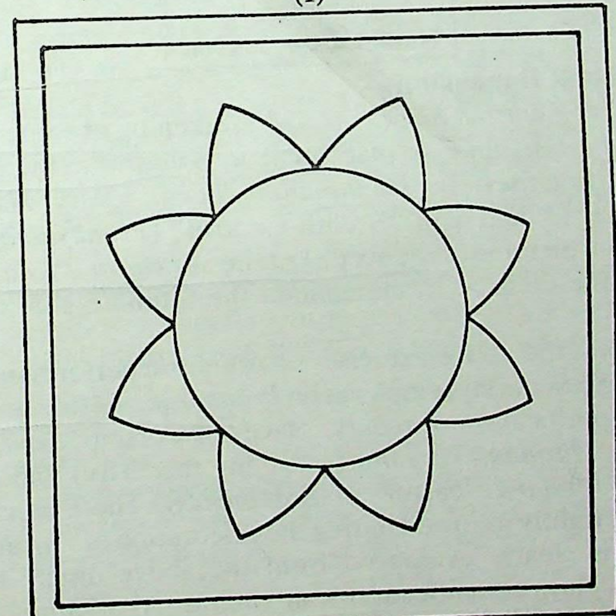
Mudrā is a technique of *Tantra* for appeasing the deity. The term *Mudrā* means ritual gestures made with the hand in worship or positions of the body in *Yoga* practice. During the ritualistic

performance of Hanumānjī *Matsya Mudrā* is formed while offering *Arghya* to the deity. Besides, different *Mudrās* are also employed in the worship at the time of *Arcanā, Āvāhana, Japa, Pratiṣṭhā, Snāna, Naivedya* (offering of food). *Visarjana* (dismissal of the *Devatā*) etc. Without the performance of *Mudrā*, worship becomes fruitless.

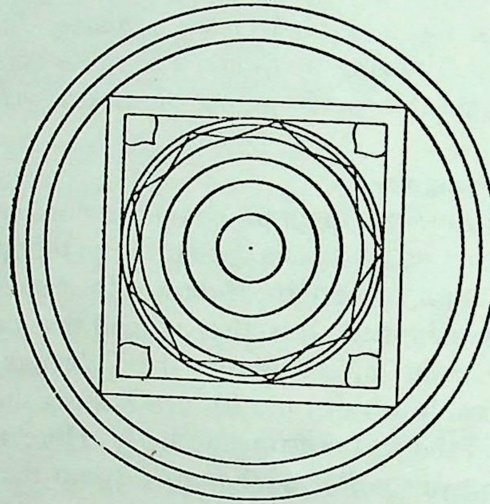
Yantra and Hanumānjī—

Yantra is the mystical diagram drawn in connection with the deity. It is a science which can be used through the five elements of nature by recitation of certain *Mantras*. In a specified *Yantra*, Hanumānjī is worshipped. It is also noticed that certain *Yantras* with regard to Hanumānjī are used by the *Sādhakas* as amulets for achieving the occult powers and for eradicating the diseases and evil influence of the spirits from the body. Here are drawn two *Dhāraṇa Yantras* and a *Pūjana Yantra* without the placement of the *Māntrika* letters.

Pūjana Yantra
(1)



Dhāraṇa Yantra
(2)



(3)

Mantra
Name of the Person

Kuṇḍalinī and Hanumānjī—

Like other *Tāntrika Sādhanās*, the awakening of serpent power (*Kuṇḍalinī Śakti*) and its placement in *Sahasrāra* (the supreme abode) is practised in *Hanumān-Sādhanā*. Every *Hanumān-Sādhaka* has to deal with "Breath-Control" (*Prāṇāyāma*) and to deal with the piercing of the six *Cakras* i.e. *Ṣaṭcakra Bheda* in order to realize the divinity Brahmānanda the ultimate goal of every *Sādhaka*.

Along with the above exercises or ritualistic performances, the *Hanumān-Sādhaka* lays emphasis on *Prāṇapratiṣṭhā* (image infused with life), purification of rosary, places of worship, *Japa*, *Homa* (sacrifice), *Mārjana*, *Tarpaṇa* (satisfying the deity) and also on *Brāhmaṇa-Bhojana* (feasting of *Brāhmaṇas*). These concepts of *Tantras* are rightly followed during the celebration of *Puraścaraṇa*.

Thus it is clearly evidenced from the above discussion that Hanumānjī plays a significant role in *Tantras*. As a *Tāntrika* deity, Hanumānjī's position is unique in Hindu Pantheon.

Hanumān—A Great Scholar

—Dr. Uma Raman Jha

Hanumān plays an important role in the epic of Vālmīki. He has an extraordinary personality with skill and patience. He is a great devotee of Lord Rāma. In the present article an attempt has been made to prove his scholarliness and brilliance.

Hanumān is a wise minister of Sugrīva. First of all we come to see Hanumān in the *Kiṣkindhā Kaṇḍa* of the *Rāmāyaṇa* where eloquent Hanumān says to panic-stricken Sugrīva—"O hero, Don't be afraid." Hanumān goes to Rāma and Lakṣmaṇa and speaks very gently. Rāma was highly impressed and was exceedingly delighted at Hanumān's speech. He praises his command over *Saṁskṛta* language. Rāma says that nobody can speak like him unless he is versed in *Ṛgveda*, *Yajurveda*, and *Sāmveda*. He must have learnt the grammar remarkably well, for though he has talked much, not a single mistake occurred. There was no distortion of his face, brows or eyes while he spoke. His words are simple and sweet. In fact a king whose messenger is such an eloquent speaker, has his work accomplished by words only.*

Sugrīva is aware of Hanumān's greatness and tells him that he will not meet any impediment in any part of the universe.

The friendship between Rāma and Sugrīva was materialised by

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* नानृग्वेदविनीतस्य नायजुर्वेदधारिणः। नासामवेदविदुषः शक्यमेवं विभाषितुम्॥
नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम्। बहु व्याहरतानेन न किंचिदपशब्दितम्॥
न मुखे नेत्रयोश्चापि ललाटे च भ्रुवोस्तथा। अन्येष्वपि च सर्वेषु दोषः संविदितः क्वचित्॥
अविस्तरमसंदिग्धमविलम्बितमव्यथम्। उरःस्थं कण्ठगं वाक्यं वर्तते मध्यमस्वरम्॥
संस्कारक्रमसम्पन्नामद्भुतामविलम्बिताम्। उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम्॥
एवंगुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः। तस्य सिद्ध्यन्ति सर्वेऽर्था दूतवाक्यप्रचोदिताः॥
(*Vāl.* IV.3.28—32,35)

Hanumān which gave an excellent fruit in return.

After coronation of Sugrīva, Hanumān, versed in sacred lore and polity and having sense of proper time for each work, addressed Sugrīva with sweet words and reminded him of the power of Rāma. Then Sugrīva agreed to this reasonable proposal of Hanumān to make search for Sītā.

Sugrīva relying more upon Hanumān for the acomplishment of the different tasks said—"O hero ! Your course is irresistible in the heaven, on the earth and through the sky. You know fully the regions of *Asuras, Gandharvas, Uragas,* gods and of human beings. Your strength, fleetness and speed are like that of your father, the wind-god. You are versed in polity and possess extraordinary intelligence, courage and strength. You can frame out a policy and have sense of time and place." It reflected in the mind of Rāma also that Hanumān could accomplish the object. As Sugrīva considered him to be the best of the lot, there is no doubt about success if he sets out in quest of Jānakī. He gave him a ring for Jānakī's reliance on him.

In the *Sundarakāṇḍa* of *Vālmīki Rāmāyana* we see the valour and skilful performance of Hanumān. When Surasā wanted to test his valour and wisdom, he was highly enraged. Hanumān expanded his body again and again and Surasā her mouth. Hanumān suddenly assumed smallest form and entered into her mouth and instantly came out and spoke "O Dākṣāyaṇī, I have come out of your mouth and now I go to search Jānakī." Gods and *Gandharvas* praised the skill of Hanumān.

When Hanumān killed Siṁhikā, then the denizens of the sky praised him saying—"You have destroyed the *Rākṣasī* by your valour and skill. He who has patience, intelligence, keen sight and skill like you, never loses his heart in anything."

When Hanumān saw beautiful ladies in Lanka, he renounced his thought and analysed the situation coolly and came to the conclusion that Jānakī could not be in those ladies. Finally he could find her in Aśoka grove. Hanumān greatly delighted at the sight of Sītā. She was extremely sad and wretched. Hanumān decided to pronounce the name of Rāma. He spoke in subdued

voice recounting the pious deeds of Rāma. Hanumān spoke in such a way that he did earn Sītā's confidence.

In order to create confidence in Sītā about his power, Hanumān revealed his form to her and he began to expand in bulk. Thus he could remove doubts of Sītā and finally spoke that Rāma and Lakṣmaṇa would reduce the three worlds into ashes for a sight of her.

In the court of Rāvaṇa, Hanumān gave suitable answers to the questions put to him. He did not fear at all. By his skill and courage Lanka was reduced to ashes. He gave a salute to Sītā and returned to Sugrīva. He gave the ornament of Sītā to Rāma and reminded the incident of the crow on the Citrakūṭa hill.

Hanumān had a very good role to unite Vibhīṣaṇa with Rāma. Hanumān had performed strange deeds with wonderful skill.

Jānakī offered the necklace to Hanumān in whom spirit, patience, fame, sincerity, modesty, morality, valour, might and intelligence and other noble virtues existed.

Hanumān was silent about his power due to the curse. Jāmbavān said—"O warrior, learned in all branches of knowledge, why are you sitting silent and apart ? In strength and splendour do you not surpass all the rest of us ? Realise your strength and jump forward."

Hanumān was so much intelligent that he wanted to talk with Sītā in the ordinary dialect with which she might be familiar, in order to infuse confidence in her and not in the refined *Saṁskṛta* spoken by learned brahmins and she might suspect him to be Rāvaṇa.

यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम् ।
रावणं मन्यमाना मां सीता भीता भविष्यति ॥

(*Vāl.* V 30.18)

Hanumān was a learned devotee of Rāma. When Rāma asked him to ask for whatever he wanted, he said—"Bless me so that my devotion for you never diminishes, let me not think of anything or any person who divides my love for you. Let me live in this world as long as your name lasts and be your devotee."

Rāma could understand the greatness of Hanumān and he blessed him so.

Aṅgada praised Hanumān in the following verse—

हनुमतीह सिद्धिश्च मतिश्च मतिसत्तम ।
व्यवसायश्च शौर्यञ्च श्रुतञ्चापि प्रतिष्ठितम् ॥

Hanumān has been called as 'ज्ञानिनामग्रगण्यम्' meaning that he is the supermost of all the learned persons.

He has been called as "बुद्धिमतां वरिष्ठम्" meaning he is at the top among wise persons.

In the *Uttara Kāṇḍa* of Vālmīki *Rāmāyaṇa* Agastya has praised Hanumān in the following verses—

ससूत्रवृत्त्यर्थपदं महार्थं ससंग्रहं सिद्ध्यति वै कपीन्द्रः ।
न ह्यस्य कश्चित् सदृशोऽस्ति शास्त्रे वैशारदे छन्दगतौ तथैव ॥
सर्वासु विद्यासु तपोविधाने प्रस्पर्धतेऽयं हि गुरुं सुराणाम् ।
सोऽयं नवव्याकरणार्थवेत्ता ब्रह्मा भविष्यत्यपि ते प्रसादात् ॥

(*Vāl.* VII. 36. 46-47)

It means that Hanumān had studied *Sūtra*, *Vārtika*, and *Mahābhāṣya* of *Saṁskṛta* grammar. There is no parallel to Hanumān in the knowledge of the *Vedas*. He is as competant as Bṛhaspati in all the branches of knowledge. Hence he is the next Brahmā having knowledge of nine branches of *Vyākarṇa Śāstra*.

We find proof of his statesmanship in Lanka when he thought it proper to make use of 'दण्ड नीति' to *Rāksasas*. Vālmīki has rightly written that no one can surpass Hanumān in skill, politics, courage, power, intelligence, gravity, cleverness, bravery and patience.

पराक्रमोत्साहमतिप्रतापसौशील्यमाधुर्यनयानयैश्च ।
गाम्भीर्यचातुर्यसुवीर्यधैर्यैर्हनूमतः कोऽप्यधिकोऽस्ति लोके ॥

(*Vāl.* VII. 36.44)

Hence Hanumān is a character having profound knowledge of all the *Śāstras*.

Hanuman incarnati
of Shiva in Rudra
form

Hanumān in Vinaya-Patrikā

—R. C. M. Tripathi

Vinaya-Patrikā is one of the very mature literary works of the world. It is a humble petition sent to Lord Rāma, wherein Tulasīdāsa approached, so many gods and the court-attendants of the Lord to plead his case when it comes for hearing. Hanumān is one of them.

The poet devotee has composed twelve hymns in all exclusively for Hanumān. Among these, 'five' are *Stotra*—type on Puranic patterns in which Hanumān has been eulogised greatly. The remaining seven contain the request for the ultimate good of the petitioner, a complaint for not paying due attention towards his miseries and his prayers to remove them. Tulasīdāsa seems a bit freer with Hanumān. He always keeps himself at an arm's length where his Lord is concerned but with Hanumān, it does not seem so.

The character and qualities of Hanumān in *Vinaya-Patrikā*, if classified, point to three main dimensions—

1. Metaphysical aspects of Hanumān.
2. His devotion to Rāma.
3. Protective and patronizing form of Hanumān to the devotees of Rāma as well as his own devotees.

Hanumān is an incarnation of Lord Śiva in His *Rudra* form. *Vinaya-Patrikā* uses the words—Mahādeva (26), Kapālī (26), Purāri (28), Rudrāgraṇī (28), Manmatha-Mathana (29), Śūlapāṇi (29) for him. He took his birth (if it was a birth) from Añjanī and Kesarī, a latter version of Aditi and Kaśyapa. The purpose of his birth was to help Rāma in the mission of removing the overload

of earth by killing and chastising the wicked. If we consider the words 'Purāri' and 'Śūlapāṇi', the number 'three' flashes like lightining in our minds. Tripura and Triśūla (trident) appear in the form of trinity in their fullest possible sense. They are—

1. *Trayī*—The *Ṛk*, the *Yajuṣ* and the *Sāma*.
2. The three mental conditions—Waking, sleeping and dreaming.
3. The three worlds—*Ākāśa, Pātāla* and *Mṛtyu Loka*.
4. The three gods—Brahmā, Viṣṇu and Maheśa.
5. Three stages of the universe—Creation, sustaining and dissolving.
6. Philosophical trinity—*Sattva, Rajas* and *Tamas*.
7. Social trinity—Knowledge, will and action.
8. Medical trinity—*Vāta, Pitta* and *Kapha*.
9. The psychic trinity–Knowing, feeling and willing.
10. Phonetic trinity—A,U and M. and so on.

As an incarnation of Purāri and Śūlapāṇī, Hanumān is beyond these. He is a swallower of them and not only a controller.

There are two very important philosophical factors as a cause to the horizontal creation—*Dik* and *Kāla* i.e. space and time. *Dik* is static power of Brahma while *Kāla* is the dynamic power of His. Whatever happens, it happens within the range of these two. There are references in *Vinaya-Patrikā* which indicate that Hanumān had an upper hand and conquered them. Here one wonders if ten shoulders of Dasakandhara (25) are not symbolic to ten quarters of *Dik*. Hanumān swallows not only Sun but Rāhu also alongwith the Sun, Rāhu represents darkness while Sun is the very source of the Light. Śakra is representative of super strength. By saying—"*rāhu-ravi-śakrapavi garva kharvīkarana*" (25). Tulasī establishes superiority of Hanumān to light, darkness and might, all the three. *Vinaya-Patrikā* uses another epithet *Kālanemi-hantā*. *Kāla* is time—doesn't matter whether linear or circular in conception. *Nemi* means felley of a wheel. So we can very well see that Kālanemi—is symbolic to the wheel of time.

Note—The numbers 25,26,28 and 29 are the numbers of poems from *Vinaya-Patrikā*.

Hanumān is *Kālanemi-Hantā*—The killer of Kālanemi (25). Here it will not be out of place to mention that the philosophical thinking in India has been in favour of circular conception of time rather than the linear as westerners do. So Hanumān is above and beyond the time and space. He is *Mahākāla-Kālam.* In the form of *Kapālī,* He wears necklace of skulls which means that at the time of final dissolution everything merges into Him and he is the last refuge.

It will not be possible in a small space, to thrash out all metaphysical aspects of the characters of Hanumān. Let us now consider the importance of Hanumān from a social angle and for the social welfare. In *Rāma-Kathā* there are two exceptionally strong supra-human characters–Rāvaṇa and Hanumān–belonging to two opposite camps. Rāvaṇa exhibits *Tāmasika* strength whereas Hanumān is an embodiment of *Sāttvika* power, might and glory. Rāvaṇa has been a source of destruction, terror and tyranny while Hanumān is still a protective force and will remain so far the ages to come.

Let us rest assured that the fight between Rāvaṇa and Hanumān is allegorical and a natural phenomenon too and it continues and will continue for ever in which Hanumān will be victorious as He always has been. With this faith let everybody worship Hanumān and on His turn He be gracious and merciful to provide us with unswerving faith in humanity and its noble qualities along with the ever untiring strength to build a strong nation which could bring *Rāma-Rājya* to the world.

Glory be to Hanumān.

Please permit me to dry the ocean or to fetch city of Lanka here or to bring mother Sītā who is highly grown in chastity to her husband. Please order me to bridge the ocean wherein the acquatics may perish by recently uprooted peaks of the mountains and skipping with ocean waves the crocodiles and alligators start screaming loudly.

—*Hanumannāṭaka*

Hanumān and Vṛṣākapi

—*R.P. Saxena*

"It is better that mankind should become athiest by following reason, than blindly believe in 200 million of gods on the authority of anybody....... Let man think....... knowledge was not in matter, it was in man all the time."
Vivekānanda—Practical Vedānta, Part III
(A Lecture Delivered in London on 17.11.1896)

The story of the birth of Śrī Hanumān tells us about the collection of living sperms, storing them, and then reinjecting it in a female to cause birth of Śrī Hanumān. That Paurāṇika man did conceive of such a process, it is something, really to be admired and wondered at, because, today, such a process is called an achievement of man of the 20th century only!

Śiva purāṇa (Śatarudra Saṁhitā, ch. 19) tells us that Lord Śiva was infatuated with the *Mohinī* appearance of Lord Viṣṇu, so much so that he ejected semen, which was collected by the *Saptarṣis,* who stored it in leaves and then injected it in ears of *Apsarā* Añjanī (daughter of *Ṛṣi* Gautama). Añjanī gave birth to Hanumān. Even when he was a child of 12 hours only, Hanumān-gulped up the rising Sungod, just appearing in the sky, thinking it as a mere small fruit. But, the deities *(Devas)* prayed to him for delivering out the sun and called him as the incarnation of Śiva. Hanumān, gave away the Sungod and went and told his mother about it. Then, on the advice of his mother, he went again to Sungod, and learnt all the sciences of the day from Sungod. For this he had to keep pace with the Sun's movements. Later, he went to Sugrīva (who was Sungod's own son) in compliance to the instruction of Sungod. Here, he met Śrī Rāma to become his ardent devotee.

In *Brahma Purāṇa,* he is also shown as *Vṛṣākapi,* the deity personifying the divine powers of Śiva and Viṣṇu. It also says that

Hanumān was born of parents Añjanā and Kesarī (Lion) in the 24th *Tretāyuga* of the *Vaivasvata Manvantara.* He got his name, "the broken chin" (Hanu=chin) because of Indra's blow on his chin, when he was gulping down the Sungod. He is also called *Vāyuputra* or Māruti, meaning the son of the Wind god. When Hanumān was falling down because of Indra's blow, the Wind god had stopped his falling down and then had stopped flow of air. The deities *(Devas)* were anxious and Lord Brahmā then cured Hanumān's blow and only then, the air restarted flowing. In *Saṁskṛta,* Putra may be a son, a disciple and even one who is rescued.

Bhāgavata Purāṇa (V.19.1—3) tells us that Śrī Rāma had ordained Hanumān to remain behind and stay in *Kimpuruṣa-Varṣa,* for the whole of the remaining *Kalpa,* where he is still living.

Brahma Purāṇa (ch.77 and 84) refers to Hanumān as *Vṛṣākapi* and mention is made of the *Vṛṣākapi* Tīrtha, near Akola, on the meeting place of 3 rivers—Godāvarī, Añjanā and Fenā. The discharged fluid from the broken chin of Hanumān is said to have created river Fena. In chapter 129, it is also said that *Vṛṣākapi* was the son of Indra and Indrāṇī, born under the blessings of God Varuṇa, to avenge Mahāśani, the son of Daitya Hiraṇya.

The faithful believe the above anecdotes just as they are told. Yet, to a logical mind, they do not warrant acceptance at their face value. Either they imply something of deeper spiritual meaning or else, they convey some astronomical event. *Ṛgveda* (X.86) *Sūkta* tells us—*"Vṛṣākapi* moves in space as a star in front of Indra. "Hindu gods are calssified as *Antarīkṣa-Sthānīya, Dyusthānīya and Pṛthvī-Sthānīya*—.meaning gods of deep space, gods of stratosphere and gods of the earth. *Vṛṣākapi,* as discussed in above references, seems to have been only *Antarīkṣa-Sthānīya.* The following terms, inherent in the anecdotes relating to Hanumān also refer to Astronomical objects or events—Śiva or Rudra, Viṣṇu, Indra, Mohinī, Saptarṣi, Añjanī, Gautama, Varuṇa, Sun, Vṛṣākapi, Caturyuga, Manvantara, Vāyu, Māruti, *Kalpa* and *Kimpuruṣavarṣa.* If their astronomical meaning is

accepted, one may be happily surprised at the logical answers gained—all knit up in one thread only. To save space, the following too apparent explanations only are presented of these terms—

1. Śiva or Rudra—

Vāmana purāṇa (Śloka 31—42, ch. "Śiva Kā kālaswarūpa Varṇana" defines Śiva as the cosmos *(Brahmāṇḍa)* itself. The 12 zodiac divisions i.e. *Rāśis* are depicted as the various organs of a personified Śiva. This is illustrated in the circular diagram bellow the term Sungod. In *Śiva Purāna,* Śiva is shown as the uppermost strata, in this *Brahmāṇḍa* as follows—

Ādi Śiva on Jñān-Maya Kailāsa

(Brahmacarya Loka—(56 Loka of Śiva)

(Satyaloka (14 Loka of Viṣṇu)

Dharma

(*Vṛṣabha or Oxen form of Stars)*

Kāla Cakra

Jñāna Kailāsa

The 56 *Loka* abode of Maheśwara

Ahiṁsāloka

Śuciloka

Kailāsa

The 28 *Loka*-abode of Rudra

The 14 *Loka*-abode of Viṣṇu

Kṣamāloka

Satyaloka

The 14 Loka-abode of Brahmā.

Pātālaloka

Source—*Śiva Purāṇa—Vidyeśwara Saṁhitā ch. 17.15)*

This way, Śiva is the highest stratum. Maheśwara and Rudra are other names given to Śiva, but the diagram above, proves these are of different strata. As for Rudra, they are mentioned differently in *Purāṇas*. *ViṣṇuPurāṇa* (I.8.6-7) gives names of eight Rudras—(Rudra, Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra and Mahādeva) and these are similar to the eight Mūrtis of Śiva, given in ŚivaPurāṇa. But there are also *Ekādaśa Rudras*—though these are named differently in different *Purāṇas* (*ŚivaPurāṇa* (*Śatarudra Saṁhitā* ch. 16-18) mentions these *Ekādaśa* Rudras as—Kapālī, Piṅgala, Bhīma, Virūpākṣa, Vilohita, Śāstā, Ajapāda, Ahirbudhnya, Śambhu, Caṇḍa and Bhava. In *Viṣṇu Purāṇa* (I.15. 122—125) we find these names mentioned as—Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Śarva and Kapālī. In *Śiva Purāṇa* these Rudras are sons of Kaśyapa and Surabhī. In *Viṣṇu Purāṇa*, they are grand sons of Viśwakarmā who was son of Prabhāsa (Vasu). But, it is also mentioned here that hundreds of such Rudras are known. With all these incongruencies appearing now our problem is to find a meaning to Śiva or Rudra, which fits in with the anecdotes relating to Hanumān who is mentioned as son of Śiva or as Rudra-Putra. Vṛṣākapi is himself the Rudra (*Ekādaśa Rudra* in *Viṣṇu Purāṇa*). So, this set of Rudras does not fit in. Now, the only logically acceptable meaning of Śiva would be the one illustrated under the circular diagram— implying therein the concept of Śiva as cosmos itself. As for Rudra, the strata-chart above very well shows that Maheśwara, Rudra etc., are lower strata of Śiva (the cosmos).

2. Viṣṇu—

In another effort earlier, Viṣṇu was explained as the Macro-electron causing other astronomic bodies to rotate or revolute (please see Viṣṇu Number). In the texts, Viṣṇu is also described as one of the 12 Ādityas (or facets of Sun's chariot) in the zodiac division of Pisces (*Mīna Rāśi*). See circular diagram below Sungod.

3. Indra—

Once recognised as the all powerful deity, it is one of the 12

Ādityas, finding place in the zodiac division Leo *(Siṁha Rāśi)*. In the texts, it is said that for each *Manvantara*, there is separate Indra, with a separate name. We have therefore to understand Indra to be an Astronomic location related to zodiac division Leo. See also circular diagram below Sungod.

4. Mohinī—

This is the seduceress appearance of Viṣṇu. This is really the cosmic attracting power of the Macro Electron. In the anecdote relating to Hanumān, this may imply a reference to attracting of the elements in cosmos, of the zodiac region of Capricornus and Aquarius where Śiva's phallus might be beaten by elements of cosmos in Pisces region i.e. region of Viṣṇu. See diagram.

5. Saptarṣi—

The Bigbear group of 7 stars moving around the Polar star (Dhruva) are the Saptarṣi. *Viṣṇu Purāṇa* names them as—(1) Vasiṣṭha (2) Kaśyapa (3) Atri (4) Jamadagni (5) Gautama (6) Viśvāmitra and (7) Bhāradvāja. These alongwith 5 others, appear also in the circular diagram below the Sungod. As for the anecdote, relating to Hanumān, the collection of Śiva's semen by *Saptarṣis* should be taken to mean appearance of gaseous substances in the zodiac region Scorpio to Pisces signifying the blessing of Varuṇa, their solidification in zodiac division—Cancer and creation of a new astronomic body in the zodiac division Leo (which means Lion or Kesarī).

6. Sungod—

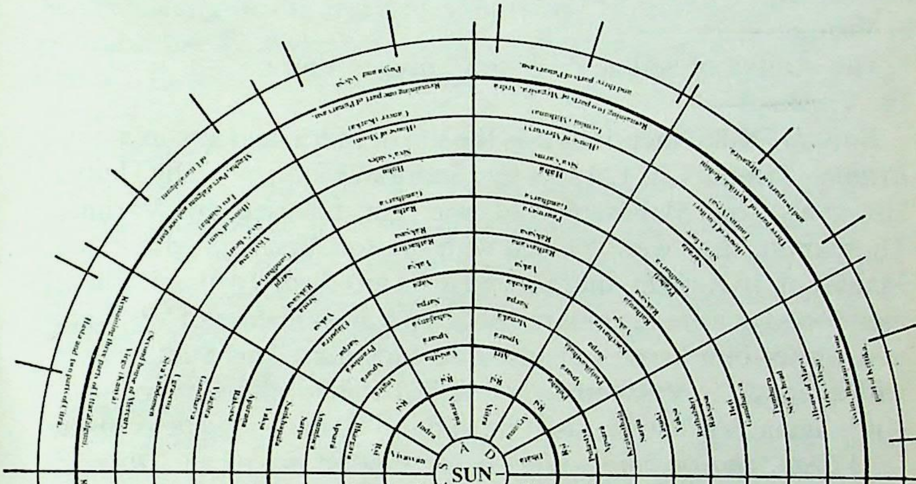
Viṣṇu Purāṇa indirectly acknowledges Sun as stationery, but explains the rotation of earth conversely, by showing the Sungod as moving on a chariot with 7 wheel and 7 horses and accompained with 7 fellow transmitters called the *Āditya, Ṛṣi, Apsarā, Yakṣa, Serpent, Gandharva* and *Rākṣasa*. These seven have different names, in each zodiac division and therefore, should be taken to mean only different locations of cosmos represented by certain stars.

Brahmāṇḍa (Cosmos)

The Sun's chariot (comprision) of *Ādityas, Rṣis, Apsarās, Sarpas, Yakṣas, Rākṣasas* and *Gandharvas* in each zodiac division

as described in *Viṣṇu Purāṇa* (II.10).

2. The Mahākāla appearance of Śiva—(*Vāmana Purāṇa Śiva's Kālaswarūpa* V.29—43).



7. Añjanā—

This is one Apsarā named Sahajanyā, in the Sun's chariot (zodiac division Cancer), The word Sahajanyā may mean twins or sisters and may include the two wives of Kesarī, named Añjanā and Mārjārī. Thus, we must take them to be two stars of that zodiac period. Hence, the solidification of gaseous substances in

this location.

8. Gautama—

The name of *Ṛṣi*-in zodiac Libra *(Tulā Rāśi)*. Hence the star in this region.

9. Varuṇa—

The Āditya of zodiac division Cancer is Varuṇa.

10. Vṛṣākapi—

Ṛgveda (X.86) mentions it as the son of Indra, and also as a star. *Brahma Purāṇa* Ch. 129 says that Indra was kidnapped by Daitya Hiraṇya's son Mahāśani, but was got released by Varuṇa. Thereupon, they were blessed with the son Vṛṣākapi who killed Mahāśani. In *Ṛgveda,* Indra is said to be an ally of Vṛṣākapi, who is mentioned as a green coloured deer. Indrāṇī is jealous of Vṛṣākapi and wishes him harm, but Indra defends him. This Sūkta closes with a request to Vṛṣākapi to live in the neighbourhood only and to come again. Vṛṣākapi is also one of the 1000 names given to Viṣṇu in *Viṣṇu-Sahasranāma. Virṣa* is translated to mean *Dharma* (religion) and *Kapi* as *(Varāha)*. But *Kapi* is also translated as one who drinks water through the sun's rays. In this sense, Vṛṣākapi will mean one who abides with religion. In *Śiva Purāṇa* also we find Śiva called as Vṛṣākapi *(Koṭirudra-Saṁhitā,* Ch. 35-36) which is the 556th name in the *Śivasahasranāma* stotra. Here it is trnaslated as Harihara. Another meaning of Virṣākapi is Rudra, as discussed under Rudra.

11 & 12. Caturyuga and Manvantara—

These are macro-division of time or *Kāla*. Elsewhere, *Manvantara* was explained as the period of the Sun's revolution around the polar star *(Dhruva)* estimated in the text as 30,67,20,000 years, but in modern astronmy as 25,00,00,000 years. Fourteen *Manvantaras* make a Kalpa, hence, 14 Manus are like the 14 *Dhruvas* on half circle around Brahmā. A *Caturyuga* is 1/71th part of *Manvantara* and is equal to 43,20,000 years. See diagram.

13. Vāyu—

The air god is one of the 5 elements of creation e.g., *Ākāśa*. (causing sound) *Vāyu* (causing touch), *Teja* (causing *Rūpa* or

Form), *Jala* (causing *Rasa*) and *Pṛthvī* (causing scent). *Vāyu* also has signified force and in the anecdote relating to Hanumān, we may make it to mean the force of elements (originating with the Macro electronic influence of Viṣṇu) and here, the counterforce of Indra (of the directly opposite zodiac division to Viṣṇu) was Indra's blow to Hanumān. But, the Vāyu-force opposed the blow—

14. Māruti—

Marut's son is Māruti. Now, Marut was said to be the 49 sons of Diti, the mother of arch rival of Ādityas, but some how, Indra managed to make them as his ally, even before they were born. Māruti should be taken to mean a force against the force of Ādityas, which Indra controlled and referred to above as the counterforce of Indra.

15. Kalpa—

This is equal to a day of Brahmā. It thus means the rotation period of a body called Brāhmā receiving illumination from Viṣṇu. This period has 14 sub-divisions, as *Manvantara* or period of Manus. (see diagram).

16. Kimpuruṣa Varṣa—

Viṣṇu Purāṇa (II.2.12) describes the regions south of Meru mountain as Bhāratavarṣa, Kimpuruṣavarṣa and Harivarṣa. Now Meru is not Himālaya. If we accept Meru as the Pamir plateau this seems to be the land laying between Burma and Thailand and the Harivarṣa will fall beyond Thailand. But, Meru is recognised by some others, as a mountain of the Devas, or as a mountain in space *(Antarikṣa)*. Be that as it may, but in reference to Hanumān, we can only understand it to mean that Śrī Rāma wanted Hanumān to stay outside Bhāratavarṣa.

With the above background, now the anecdote of the birth of Śrī Hanumān should readily convey to us a succession of these events in the cosmos—

1. Gaseous substances forming in the zodiacal region Capricornus and Acquarius *(Makara* and *Kumbha Rāśis)* is described as the ejection of semen of Śiva.

2. These gases revoluted 1/2 circle around sun from Acquarius

to Leo-which is described as the collection of semen by *Saptarṣis.*

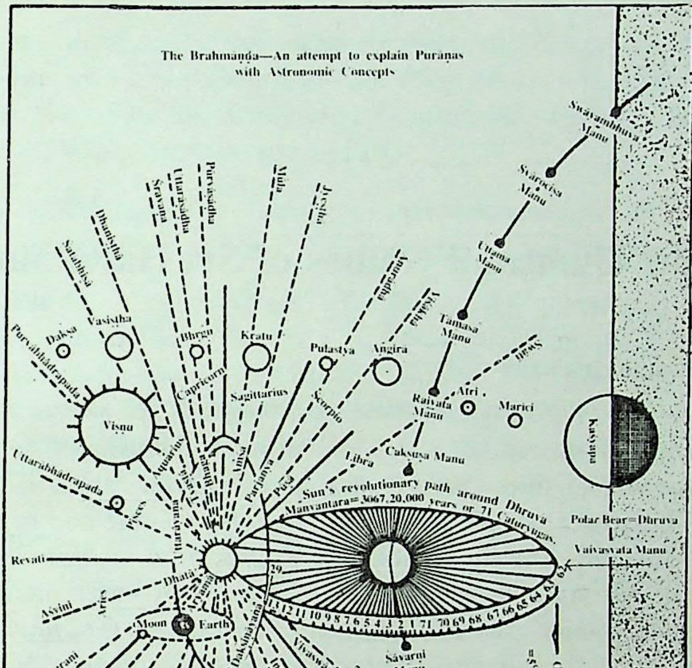
3. Solidification of this gaseous substance into a new Astronomic Body, in the zodical region of cancer *(Karka Rāśi)* which is meant to be the birth of Hanumān.

4. This new appearance was attracted by the Marco electron Viṣṇu and for the reason that it was having no rotationary movement of its own, yet instead of adopting a revolutionary path around the Sun it slew straight towards the attracting power Viṣṇu and with the Sun positioned in between, it appeared as if it will strike the Sun on its way which is what is meant by the gulping down of Sungod by Hanumān. But by then, the counter-forces of Indra in the neighbouring Leo region, had begun acting on this new body and rotation as also revolutionary movement started. Thus, this new body became another satellite of the Sun which explains Hanumān's keeping pace with Sun's movements when it is said he was taking his education.

5. With Śrī Rāma's *Avatāra* all the celestial bodies are said to have taken human forms which explains Hanumān's appearance on the earth.

6. As for Śrī Rāma's asking Hanumān to stay for the rest of *Kalpa* in *Kimpuruṣa Varṣa,* it should mean that either this Astronomical body had to fall out of the orbit of the Sun (and thus become something like a comet) or else, to form an orbit beyond where earth was orbiting. In this latter case, it may be Mars, or any of the other satellites.

The *Vṛṣākapi* in *Ṛgveda* is a star of the cosmos, the son of Indra and his ally and is called by Indrāṇī 'a green coloured deer'. These details do, in no way, correspond to those of Hanumān, except when we consider the birth of Hanumān as the birth of an astronomic body. We have also to consider that Viṣṇu is given name of Vṛṣākapi in *Viṣṇu-Sahasra-Nāma.* It appears this name signifies only a quality and is used for Viṣṇu as an adjective just as in a *stuti,* so many adjectives are used for the same god. Literally also, it means *Dharmavarāha* or personified *Dharma.* When used for Hanumān, this same meaning should be accepted of the term *Vṛṣākapi* because, as we have seen, Hanumān is embodiment of



The Brahmaṇḍa—An attempt to explain Purāṇas with Astronomic Concepts

Bhaktı

We have found now some logical answers to the anecdote of the birth of Hanumān and to that of his being the son of so many parentages—(1) Kesarī-Putra (2) Rudra-Putra (3) Māruti (4) Indra-Putra *Vṛṣākapi (5) Pavan Putra* or Vāyuputra.

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One Thousand Names of Śrī Hanumān

Śrī Rāmacandra said—

hanumāñśrīprado vāyuputro rudro'nagho'jaraḥ ।
amṛtyurvīravīraśca grāmavāso janāśrayaḥ ॥

1. *Hanumān*—one having big and curved chin. 2. *Śrīpradaḥ*—bestower of splendour. 3. *Vāyuputraḥ*—the son of wind-god. 4. *Rudraḥ*—the incarnation of Rudra. 5. *Anaghaḥ*—sinless. 6. *Ajaraḥ*—immune from old age. 7. *Amṛtyuḥ*—without death. 8. *Vīravīraḥ*—the greatest among the heroes. 9. *Grāmavāsaḥ*—one residing in the villages. 10. *Janāśrayaḥ*—he who provides shelter to people.(1)

dhanado nirguṇo'kāyo vīro nidhipatirmuniḥ ।
piṅgākṣo varado vāgmī sītāśokavināśanaḥ ॥

11. *Dhanadaḥ*—bestower of wealth. 12. *Nirguṇaḥ*—devoid of the qualities of *Sattva* etc. 13. *Akāyaḥ*—free from the physical form. 14. *Vīraḥ*—conqueror of the enemies in the battle. 15. *Nidhipatiḥ*—the lord of the nine types of treasures. 16. *Muniḥ*—well-versed in the Vedic lores. 17. *Piṅgākṣaḥ*— having yellowish eyes. 18. *Varadaḥ*—one who grants the desired boons. 19. *Vāgmī*—eloquent speaker. 20. *Sītāśokavināśanaḥ*— one who removed the sorrows of Sītā.(2)

śivaḥ sarvaḥ paro'vyakto vyaktāvyakto rasādharaḥ ।
piṅgakeśaḥ piṅgaromā śrutigamyaḥ sanātanaḥ ॥

21. *Śivaḥ*—auspicious. 22. *Sarvaḥ*—having all as his manifestation. 23. *Paraḥ*—beyond *Prakṛti* or primal nature. 24. *Avyaktaḥ*—of unmanifest form. 25. *Vyaktāvyaktaḥ*—who is manifest for his affectionate devotees and unmanifest for the people wanting in

devotion. 26. *Rasādharaḥ*—who supports the earth. 27. *Piṅgakeśaḥ*—one who has yellow hair. 28. *Piṅgaromā*— bearing yellow hairs on the body. 29. *Śrutigamyaḥ*—attainable through the *Śruti* or *Veda*. 30. *Sanātanaḥ*—eternal.(3)

anādirbhagavān devo viśvaheturnirāmayaḥ ।
ārogyakartā viśveśo viśvanātho harīśvaraḥ ॥

31. *Anādiḥ*—beginningless. 32. *Bhagavān*—possessed of all sorts of power and wealth. 33. *Devaḥ*—extremely effulgent. 34. *Viśvahetuḥ*—the cause of the world. 35. *Nirāmayaḥ*—free from sickness. 36. *Ārogyakartā*—one who grants health. 37. *Viśveśaḥ*—ruler of the world. 38. *Viśvanāthaḥ*—the lord of the world. 39. *Harīśvaraḥ*—the lord of the monkeys.(4)

bhargo rāmo rāmabhaktaḥ kalyāṇaprakṛtiḥ sthiraḥ ।
viśvambharo viśvamūrtirviśvākāro'tha viśvapaḥ ॥

40. *Bhargaḥ*—the radiance personified. 41. *Rāmaḥ*—the one in whom the devotees experience bliss. 42. *Rāmabhaktaḥ*—the devotee of Rāma. 43. *Kalyāṇaprakṛtiḥ*—of the nature of granting happiness. 44. *Sthiraḥ*—unswerving like a mountain. 45. *Viśvambharaḥ*—the one who provides sustenance to the world. 46. *Viśvamūrtiḥ*—whose manifestation is the entire world. 47. *Viśvākāraḥ*— who is the form of all. 48. *Viśvapaḥ*—who supports the world.(5)

viśvātmā viśvasevyo'tha viśvo viśvaharo raviḥ ।
viśvaceṣṭo viśvagamyo viśvadhyeyaḥ kalādharaḥ ॥

49. *Viśvātmā*—who is the soul of all. 50. *Viśvasevyaḥ*—served by the entire world. 51. *Viśvaḥ*—the world itself. 52. *Viśvaharaḥ*—the destroyer of the world. 53. *Raviḥ*—manifested in the form of Sun. 54. *Viśvaceṣṭaḥ*—given to the efforts for securing welfare for the world. 55. *Viśvagamyaḥ* —attainable by all. 56. *Viśvadhyeyaḥ*—object of contemplation for all. 57. *Kalādharaḥ*—possessing the *Kalās*.(6)

plavaṅgamaḥ kapiśreṣṭho jyeṣṭho vaidyo vanecaraḥ ।
bālo vṛddho yuvā tattvaṁ tattvagamyaḥ sakhā hyajaḥ ॥

58. *Plavaṅgamaḥ*—one who moves on jumping. 59. *Kapiśreṣṭhaḥ*—the foremost among the monkeys. 60. *Jyeṣṭhaḥ*— the greatest one. 61. *Vaidyaḥ*—the physician for the disease of worldliness. 62. *Vanecaraḥ*—one who went on moving in woods searching Sītā. 63. *Bālaḥ*—innocent like a child or the one who entered in the mouth of Surasā assuming tiny form. 64. *Vṛddhaḥ*—who magnifies his form becoming as big as a mountain. 65. *Yuvā*—who is ever young. 66. *Tattvam*—the cause of the world. 67. *Tattvagamyaḥ*—knowable as the cause or essence of the world. 68. *Sakhā*—the friend of all. 69. *Ajaḥ*—unborn.(7)

añjanāsūnuravyagro grāmakhyāto dharādharaḥ ı
bhūrbhuvaḥ svarmaharloko janalokastapo'vyayaḥ ıı

70. *Añjanāsūnuḥ*—the son of the mother Añjanā. 71. *Avyagraḥ*—who is never perturbed. 72. *Grāmakhyātaḥ*—well-known in every village. 73. *Dharādharaḥ*—holding the earth mountainous. 74. *Bhūḥ*—of the form of the earth. 75. *Bhuvaḥ*—of the form of *Bhuvaḥ* or the middle regions. 76. *Svaḥ*—of the form of the heavens or *Svargaloka*. 77. *Maharlokaḥ*—of the form of the *Mahaḥ Loka*. 78. *Janalokaḥ*—of the form of the *Janaloka*. 79. *Tapaḥ*—of the form of the world known as *Tapas*. 80. *Avyayaḥ*—indestructible.(8)

satyamoṅkāragamyaśca praṇavo vyāpako'malaḥ ı
śivadharmapratiṣṭhātā rāmeṣṭaḥ phālgunapriyaḥ ıı

81. *Satyam*—beneficial for the saintly people. 82. *Oṁkāragamyaḥ*—attainable through *Oṁ*. 83. *Praṇavaḥ*—manifest as *Oṁ*. 84. *Vyāpakaḥ*—all-pervading. 85. *Amalaḥ*—free from deficiencies. 86. *Sivadharmapratiṣṭhātā*—the founder of Śiva's order i.e., *Pāśupata* or the benedictory codes. 87. *Rāmeṣṭaḥ*—having Rāma as the favourite deity. 88. *Phālgunapriyaḥ*—dear to Arjuna.(9)

goṣpadīkṛtavārīśaḥ pūrṇakāmo dharāpatiḥ ı
rakṣoghnaḥ puṇḍarīkākṣaḥ śaraṇāgatavatsalaḥ ıı

89. *Goṣpadīkṛtavārīśaḥ*—he who crossed over the ocean taking

it as water lodged in the cow's hoof-mark. 90. *Pūrṇakāmaḥ*—who has all his desires fulfilled. 91. *Dharāpatiḥ*—the master of the earth. 92. *Rakṣoghnaḥ*—the killer of the *Rākṣasas* or the demons. 93. *Puṇḍarīkākṣaḥ*—having eyes like white lotuses. 94. *Śaraṇāgatavatsalaḥ*—compassionate towards people approaching for shelter.(10)

jānakīprāṇadātā ca rakṣaḥprāṇāpahārakaḥ ।
pūrṇaḥ satyaḥ pītavāsā divākarasamaprabhaḥ ॥

95. *Jānakīprāṇadātā*—who gave life to Jānakī. 96. *Rakṣaḥprāṇāpahārakaḥ*—destroyer of the life of the *Rākṣasas*. 97. *Pūrṇaḥ*— fully accomplished. 98. *Satyaḥ*—of the nature of truth. 99. *Pītavāsāḥ*—wearing yellow garments. 100. *Divākarasamaprabhaḥ*—shining like the Sun.(11)

devodyānavihārī ca devatābhayabhañjanaḥ ।
bhaktodayo bhaktalabdho bhaktapālanatatparaḥ ॥

101. *Devodyānavihārī*—one who merrily moves in Nandanavana (the garden of the gods). 102. *Devatābhayabhañjanaḥ*—who removed the fear from the gods. 103. *Bhaktodayaḥ*—who causes the uplift of the devotees. 104. *Bhaktalabdhaḥ*—attained by the devotees. 105. *Bhaktapālanatatparaḥ*—anxious to protect the devotees.(12)

droṇahartā śaktinetā saktirākṣasamārakaḥ ।
akṣaghno rāmadūtaśca śākinījīvahārakaḥ ॥

106. *Droṇahartā*——the one who brought mountain Droṇa uprooting it. 107. *Śaktinetā*—the guide of the *Śakti* or the powerful missiles. 108. *Śaktirākṣasamārakaḥ*—the killer of the powerful *Rākṣasas*. 109. *Akṣaghnaḥ*—the killer of Akṣa. 110. *Rāmadutaḥ*—the envoy of Rāma. 111. *Śākinījīvahārakaḥ*— who put an end to the life of Śākinī.(13)

bubukārahatārātirgarvaparvatamardanaḥ ।
hetustvahetuḥ prāṁśuśca viśvabhartā jagadguruḥ ॥

112. *Bubukārahatārātiḥ*—who killed the enemies only through his roar. 113. *Garvaparvatamardanaḥ*—who crushes down the mountain of pride. 114. *Hetuḥ*—who is the cause. 115. *Ahetuḥ*—having no cause. 116. *Prāṁśuḥ*—extremely high.

117. *Viśvabhartā*—who provides all with sustenance. 118. *Jagadguruḥ*—the teacher of the world.(14)

jagannetā jagannātho jagadīśo janeśvaraḥ ।
jagaddhito hariḥ śrīśo garuḍasmayabhañjanaḥ ॥

119. *Jagannetā*—the leader of the world. 120. *Jagannāthaḥ*—the lord of the world. 121. —*Jagadīśaḥ*—the ruler of the world. 122. *Janeśvaraḥ*—the lord of the devotees. 123. *Jagaddhitaḥ*—the benefactor of the world. 124. *Hariḥ*—who takes away the sins. 125. *Śrīśaḥ*—the lord of beauty. 126. *Garuḍasmayabhañjanaḥ*—who has shattered the pride of Garuḍa.(15)

pārthadhvajo vāyuputro'mitapuccho'mitavikramaḥ ।
brahmapucchaḥ parabrahmapuccho rāmeṣṭakārakaḥ ॥

127. *Pārthadhvajaḥ*—the emblem of Arjuna's banner. 128. *Vāyuputraḥ*—the son of Vāyu. 129. *Amitapucchaḥ*—possessed of an endless tail. 130. *Amitavikramaḥ*—of limitless valour. 131. *Brahmapucchaḥ*—having a lengthening tail. 132. *Parabrahmapucchaḥ*—whose receptacle is the highest *Brahma*. 133. *Rameṣṭakāṛakaḥ*—who accomplishes the work wished by Rāma.(16)

sugrīvādiyuto jñānī vānaro vānareśvaraḥ ।
kalpasthāyī cirañjīvī tapanaśca sadāśivaḥ ॥

134. *Sugrīvādiyutaḥ*—accompanied by the monkeys like Sugrīva and others. 135. *Jñānī*—full of knowledge. 136. *Vānaraḥ*—the protector of those living in the woods. 137. *Vānareśvaraḥ*—the lord of the *Vānaras*. 138. *Kalpasthāyī*—existing till the end of the *Kalpa*. 139. *Cirañjīvī*—one who has long life. 140. *Tapanaḥ*—shining like the Sun. 141. *Sadāśivaḥ*—ever auspicious.(17)

saṁnataḥ sadgatirbhuktimuktidaḥ kīrtidāyakaḥ ।
kīrtiḥ kīrtipradaścaiva samudraḥ śrīpradaḥ śivaḥ ॥

142. *Saṁnataḥ*—extremely humble due to great learning. 143. *Sadgatiḥ*—the final abode of the noble people. 144. *Bhuktimuktidaḥ*—who delivers the pleasures and emancipation. 145. *Kīrtidāyakaḥ*—the giver of fame. 146. *Kīrtiḥ*—assuming the form of fame itself. 147. *Kīrtipradaḥ*—

who makes other famous. 148. *Samudraḥ*—who carried the *Mudrā* or finger-ring of Rāma with him. 149. *Śrīpradaḥ*—who grants intellect and opulence. 150. *Śivaḥ*—who uproots the world.(18)

bhaktodayo bhaktagamyo bhaktabhāgyapradāyakaḥ ।
udadhikramaṇo devaḥ saṁsārabhayanāśanaḥ ॥

151. *Bhaktodayaḥ*—appearing for the devotees. 152. *Bhaktagamyaḥ*—attainable for the devotees. 153. *Bhaktabhāgyapradāyakaḥ*—who gives fortunes to the devotee. 154. *Udadhikramaṇaḥ*—he who jumped across the ocean. 155. *Devaḥ*—god. 156. *Saṁsārabhayanāśanaḥ*—who destroys the fears of the world.(19)

vārdhibandhanakṛd viśvajetā viśvapratiṣṭhitaḥ ।
laṅkāriḥ kālapuruṣo laṅkeśagṛhabhañjanaḥ ॥

157. *Vārdhibandhanakṛt*—the one who erected a bridge across the sea. 158. *Viśvajetā*—the conqueror of the worlds. 159. *Viśvapratiṣṭhitaḥ*—established in all. 160. *Laṅkāriḥ*—the enemy of Lanka. 161. *Kālapuruṣaḥ*—the person in the form of *Kāla*. 162. *Laṅkeśagṛhabhañjanaḥ*—he who demolished the houses of the king of Lanka. (20)

bhūtāvāso vāsudevo vasustribhuvaneśvaraḥ ।
śrīrāmarūpaḥ kṛṣṇastu laṅkāprāsādabhañjakaḥ ॥

163. *Bhūtāvāsaḥ*—the abode of the creatures. 164. *Vāsudevaḥ*—pervading in the world. 165. *Vasuḥ*—of the form of *Vasu*. 166. *Tribhuvaneśvaraḥ*—the lord of the three worlds. 167. *Śrīrāmarūpaḥ*—who is akin with Rāma. 168. *Kṛṣṇaḥ*—who attracts the heart. 169. *Laṅkāprāsāda-bhañjakaḥ*—he who demolished the palaces of Lanka.(21)

kṛṣṇaḥ kṛṣṇastutaḥ śāntaḥ śāntido viśvapāvanaḥ ।
viśvabhoktātha māraghno brahmacārī jitendriyaḥ ॥

170. *Kṛṣṇaḥ*—of the form of Kṛṣṇa. 171. *Kṛṣṇastutaḥ*—praised by Kṛṣṇa. 172. *Śāntaḥ*—calm in nature. 173. *Śāntidaḥ*—giver of peace to others. 174. *Viśvapāvanaḥ*—purifier of the world. 175. *Viśvabhoktā*—enjoyer of all the enjoyments. 176. *Māraghnaḥ*—destroyer of cupid. 177. *Brahmacārī*—a

lifelong celibate. 178. *Jitendriyaḥ*—he who has conquered the senses.(22)

ūrdhvago lāṅgulī mālī lāṅgūlāhatarākṣasaḥ ।
samīratanujo vīro vīratāro jayapradaḥ ॥

179. *Ūrdhvagaḥ*—who could move on the aerial paths. 180. *Lāṅgulī*—having a long tail. 181. *Mālī*—he who puts on garlands. 182. *Lāṅgūlāhatarākṣasaḥ*—who kills the *Rākṣasas* with his tail. 183. *Samīratanujaḥ*—the son of Vāyu. 184. *Vīraḥ*—valiant. 185. *Vīratāraḥ*— who grants release to the brave enemies. 186. *Jayapradaḥ*—who grants victory.(23)

jaganmaṅgaladaḥ puṇyaḥ puṇyaśravaṇakīrtanaḥ ।
puṇyakīrtiḥ puṇyagatirjagatpāvanapāvanaḥ ॥

187. *Jaganmaṅgaladaḥ*—who grants welfare to the world. 188. *Puṇyaḥ*—he who purifies the world singing the names of *Bhagavān*. 189. *Puṇyaśravaṇakīrtanaḥ*—listening to or telling the stories of whom produces merits. 190. *Puṇyakīrtiḥ*—he, whose eulogies produce merits. 191. *Puṇyagatiḥ*—whose worship is the result of the past-meritorious deeds. 192. *Jagatpāvanapāvanaḥ*—who purifies even them who sanctify the world.(24)

deveśo jitamāro'tha rāmabhaktividhāyakaḥ ।
dhyātā dhyeyo layaḥ sākṣī cetā caitanyavigrahaḥ ॥

193. *Deveśaḥ*—the lord of the gods. 194. *Jitamāraḥ*—conqueror of *Kāma* or cupid. 195. *Rāmabhaktividhāyakaḥ*—who ordains the norms of Rāma's devotion. 196. *Dhyātā*—he who contemplates Rāma day and night. 197. *Dhyeyaḥ*—who is to be contemplated by the sages. 198. *Layaḥ*—who assimilates the whole moving and stable world in himself. 199. *Sākṣī*—witness of all. 200. *Cetā*—omniscient. 201. *Caitanyavigrahaḥ*—possessing the form or nature of pure consciousness.(25)

jñānadaḥ prāṇadaḥ prāṇo jagatprāṇaḥ samīraṇaḥ ।
vibhīṣaṇapriyaḥ śūraḥ pippalāśrayasiddhidaḥ ॥

202. *Jñānadaḥ*—who imparts the knowledge of the Absolute or *Brahma*. 203. *Prāṇadaḥ*—giver of *Prāṇa* or strength. 204. *Prāṇaḥ*—by whom the creatures are alive or the life-breath

itself. 205. *Jagatprāṇaḥ*—the life of the world. 206. *Samīraṇaḥ*—the wind. 207. *Vibhīṣaṇapriyaḥ*—dear to Vibhīṣaṇa. 208. *Śūraḥ*—the one who sends enemies to eternal sleep in the battle. 209. *Pippalāśrayasiddhidaḥ*—(according to the *Manoharakāṇḍa* of the *Ānandarāmāyaṇa)* he, who grants all the occult powers to people practising austerities under *Aśvattha* tree.(26)

siddhaḥ siddhāśrayaḥ kālo mahokṣaḥ kālajāntakaḥ ।
laṅkeśanidhanasthāyī laṅkādāhaka īśvaraḥ ॥

210. *Siddhaḥ—Siddha* or endowed with supernatural powers. 211. *Siddhāśrayaḥ*—the shelter of the *Siddhas.* 212. *Kālaḥ*—having the form of *Yama.* 213. *Mahokṣaḥ*—manifestation of the Lord Śiva as a great bull representing righteousness or *Dharma.* 214. *Kālajāntakaḥ*—destroyer of the troubles of old age and diseases caused by *Kāla* or time. 215. *Laṅkeśanidhanasthāyī*—having unswerving mind for the destruction of Rāvaṇa. 216. *Laṅkādāhakaḥ*—who burnt Lanka. 217. *Īśvaraḥ*—the most affluent in the three *Lokas* or regions.(27)

candrasūryāgninetraśca kālāgniḥ pralayāntakaḥ ।
kapilaḥ kapiśaḥ puṇyarāśirdvādaśarāśigaḥ ॥

218. *Candrasūryāgninetraḥ*—of the form of Śiva possessing moon, sun and fire as the three eyes. 219. *Kālāgniḥ*—the fire causing death. 220. *Pralayāntakaḥ*—the one who effects the end of the *Pralaya,* i.e., releases the devotees from the bonds of life and death. 221. *Kapilaḥ*—he, who has grey hairs. 222. *Kapiśaḥ*—having a body of grey colour i.e., a mixture of black and yellow. 223. *Puṇyarāśiḥ*—the store of merits. 224. *Dvādaśarāśigaḥ*—efficient in the knowledge of the twelve *Rāśis* or the parts of the zodiac i.e., the master of astronomy.(28)

sarvāśrayo'prameyātmā revatyādinivārakaḥ ।
lakṣmaṇaprāṇadātā ca sītājīvanahetukaḥ ॥

225. *Sarvāśrayaḥ*—the sheltering place for all. 226. *Aprame-*

yātmā—possessing unmatched body. 227. *Revatyādinivārakaḥ*—he who wards off the evil effects of Revatī and Pūtanā etc. 228. *Lakṣmaṇaprāṇadātā*—who infused life in Lakṣmaṇa by procuring the herb named *Sañjīvanī*. 229. *Sītājīvanahetukaḥ*—who gave life to Jānakī by telling her the message of Śrī Rāma.(29)

rāmadhyeyo hṛṣīkeśo viṣṇubhakto jaṭī balī ।
devāridarpahā hotā dhātā kartā jagatprabhuḥ ॥

230. *Rāmadhyeyaḥ*—contemplated and remembered by Śrī Rāma. 231. *Hṛṣīkeśaḥ*—master of the organs. 232. *Viṣṇubhaktaḥ*—the devotee of Viṣṇu. 233. *Jaṭī*—wearing locks of matted hair. 234. *Balī*—powerful. 235. *Devāridarpahā*— who put an end to the pride of the enemies of the gods. 236. *Hotā*—who practises the cult of devotion to *Bhagavān*. 237. *Dhātā*—the sustainer of the worlds. 238. *Kartā*—the creator of the world. 239. *Jagatprabhuḥ*—the lord of the world.(30)

nagaragrāmapālaśca śuddho buddho niratrapaḥ ।
nirañjano nirvikalpo guṇātīto bhayaṅkaraḥ ॥

240. *Nagaragrāmapālaḥ*—the protector of the people living in cities and villages. 241. *Śuddhaḥ*—pure in nature. 242. *Buddhaḥ*—of the form of knowledge. 243. *Niratrapaḥ*—modest. 244. *Nirañjanaḥ*—devoid of ignorance of *Māyā*. 245. *Nirvikalpaḥ*—not admitting an alternative. 246. *Guṇātītaḥ*—beyond the qualities of *Sattva* etc. 247. *Bhayaṅkaraḥ*—of fierce form for the evil-doers.(31)

hanumāṁśca durārādhyastapaḥsādhyo maheśvaraḥ ।
jānakīdhanaśokotthatāpahartā parātparaḥ ॥

248. *Hanumān*—the attendant of Śrī Rāma. 249. *Durārādhyaḥ*—hard to be propitiated by other than devotees. 250. *Tapaḥsādhyaḥ*—attainable through the austerities. 251. *Maheśvaraḥ*—the great Lord. 252. *Jānakīdhanaśokotthatāpahartā*—the remover of the sorrows of Śrī Rāma, the most precious treasure of Jānakī. 253. *Parātparaḥ*—who is beyond the unmanifest.(32)

vāṅmayaḥ sadasadrūpaḥ kāraṇaṁ prakṛteḥ paraḥ ।
bhāgyado nirmalo netā pucchalaṅkāvidāhakaḥ ॥

254. *Vāṅmayaḥ*—the manifestation of Sarasvatī, the *Vedas and Śastras*. 255. *Sadasadrūpaḥ*—having the form of *Sat* and *Asat* i.e., existent and the non-existent both. 256. *Kāraṇam*—the non-different efficient and material cause of the world. 257. *Prakṛtehparaḥ*—-who is beyond the Primal Nature consisting of three qualities. 258. *Bhāgyadaḥ*—bestower of the reward or the punishment for good and evil deeds. 259. *Nirmalaḥ*—free from demerits. 260. *Netā*—the guide. 261. *Pucchalaṅkāvidāhakaḥ*— he, who burnt Lanka with his tail.(33)

pucchabaddhayātudhāno yātudhānaripupriyaḥ ।
chāyāpahārī bhūteśo lokeśaḥ sadgatipradaḥ ॥

262. *Pucchabaddhayātudhānaḥ*—who bound the *Rākṣasas* with his tail. 263. *Yātudhānaripupriyaḥ*—dear to the enemy of the *Yātudhānas* i.e., to Rāma. 264. *Chāyāpahārī*—the killer of the demoness named Chāyā. 265. *Bhūteśaḥ*—the lord of the creatures. 266. *Lokeśaḥ*—the lord of the *Lokas* or worlds. 267. *Sadgatipradaḥ*— he, who awards liberation to the saints.(34)

plavaṅgameśvaraḥ krodhaḥ krodhasaṁraktalocanaḥ ।
saumyo guruḥ kāvyakartā bhaktānāṁ ca varapradaḥ ॥

268. *Plavaṅgameśvaraḥ*—the lord of the monkeys. 269. *Krodhaḥ*—the anger embodied for the enemies. 270. *Krodhasaṁraktalocanaḥ*— having eyes red with anger in the moments of battle. 271. *Saumyaḥ*—serene. 272. *Guruḥ*—he, who dispels the ignorance and shows the supreme soul. 273. *Kāvyakartā*—the composer of poetry. 274. *Bhaktānāṁ Varapradaḥ*—he, who grants the desires of the devotees.(35)

bhaktānukampī viśveśaḥ puruhūtaḥ purandaraḥ ।
krodhahartā tamohartā bhaktābhayavarapradaḥ ॥

275. *Bhaktānukampī*—compassionate towards the devotees. 276. *Viśveśaḥ*—the controller of the world. 277. *Puruhūtaḥ*—invoked by people many times. 278. *Purandaraḥ*—who demolishes the cities of the enemies. 279. *Krodhahartā*—he, who

takes away anger. 280. *Tamohartā*—who dispels the darkness of ignorance. 281. *Bhaktābhayavarapradaḥ*—he who grants the boon of immunity from fear to his devotees.(36)

agnirvibhāvasurbhāsvān yamo nirṛtireva ca ।
varuṇo vāyugatimān vāyuḥ kaubera īśvaraḥ ॥

282. *Agniḥ*—of the form of *Agni* or fire. 283. *Vibhāvasuḥ*—possessed of divine lustre. 284. *Bhāsvān*—effulgent. 285. *Yamaḥ*—of the nature of self-restraint. 286. *Nirṛtiḥ*—the ruler of the group of *Nairṛtas*. 287. *Varuṇaḥ*—of the form of Varuṇa, the god of waters. 288. *Vāyugatimān*—fast as Vāyu. 289. *Vāyuḥ*—of the form of *Vāyu*, being the son of Vāyu. 290. *Kaubera Īśvaraḥ*—the lord of the riches pertaining to Kubera.(37)

raviścandraḥ kujaḥ saumyo guruḥ kāvyaḥ śanaiścaraḥ ।
rāhuḥ keturmaruddhotā dātā hartā samīrajaḥ ॥

291. *Raviḥ*—of the form of Sun. 292. *Candraḥ*—of the form of Moon, who exhilarates the people. 293. *Kujaḥ*—of the form of the planet *Maṅgala*. 294. *Saumyaḥ*—of the form of the planet *Budha*. 295. *Guruḥ*—of the form of the planet *Bṛhaspati*. 296. *Kāvyaḥ*—of the form of the planet *Śukra*. 297. *Śanaiścaraḥ* — of the form of the planet *Śani*. 298. *Rāhuḥ*—of the form of *Rāhu*. 299. *Ketuḥ*—of the form of the planet *Ketu*. 300. *Marut*—of the form of *Marut*. 301. *Hotā*—the one who invokes the gods. 302. *Dātā*—who cuts the worldly bonds of the devotees. 303. *Hartā*—who removes the awareness of the attachment from the devotees. 304. *Samīrajaḥ*—the son of the god Vāyu. (38)

maśakīkṛtadevārirdaityārirmadhusūdanaḥ ।
kāmaḥ kapiḥ kāmapālaḥ kapilo viśvajīvanaḥ ॥

305. *Maśakīkṛtadevāriḥ*—who takes the enemies of the gods as the mosquitos. 306. *Daityāriḥ*—the enemy of the *Daityas*. 307. *Madhusūdanaḥ*— he who wipes away the good or evil acts of the devotees. 308. *Kāmaḥ*—who has passion for the devotion of Śrī Rāma. 309. *Kapiḥ*—protector of the earth from the waters. 310. *Kāmapālaḥ*—who preserves the semen or observes celibacy. 311. *Kapilaḥ*—of the form of the sage Kapila. 312. *Viśvajīvanaḥ*—the life of the world.(39)

bhāgīrathīpadāmbhojaḥ setubandhaviśāradaḥ ।
svāhā svadhā haviḥ kavyaṁ havyavāhaprakāśakaḥ ॥

313. *Bhāgīrathīpadāmbhojaḥ*—whose lotus-like feet purify like the water of Gaṅgā. 314. *Setubandhaviśāradaḥ*—expert in constructing bridge. 315. *Svāhā*—the form of *Svāhā*. 316. *Svadhā*—of the form of *Svadhā*. 317. *Haviḥ*—of the form of the oblation or *havis*. 318. *Kavyaṁ*—of the form of the food-oblations offered to the manes. 319. *Havyavāhaprakāśakaḥ*—shining like *Agni*, the bearer of oblations to the gods.(40)

svaprakāśo mahāvīro laghurūrjitavikramaḥ ।
uḍḍīnoḍḍīnagatimān sadgatiḥ puruṣottamaḥ ॥

320. *Svaprakāśaḥ*—of the nature of light. 321. *Mahāvīraḥ*—the great powerful one. 322. *Laghuḥ*—he who assumes tiny form. 323. *Ūrjitavikramaḥ*—of supreme valour. 324. *Uḍḍīnoḍḍīnagatimān*—fastest among the creatures flying in the sky. 325. *Sadgtiḥ*—moving in prescribed manner. 326. *Puruṣottamaḥ*—the greatest among the *Puruṣas*. (41)

jagadātmā jagdyonirjagadanto hyanantakaḥ ।
vipāpmā niṣkalaṅko'tha mahān mahadahaṅkṛtiḥ ॥

327. *Jagadātmā*—who assumes the form of the world. 328. *Jagadyoniḥ*—the origin of the world. 329. *Jagadantaḥ*—the destroyer of the world. 330. *Anantakaḥ*—possessing infinite qualities. 331. *Vipāpmā*—sinless. 332. *Niṣkalaṅkaḥ*—free from blemishes. 333. *Mahān*—of the nature of the element *Mahat* or intellect. 334. *Mahadahaṅkṛtiḥ*—of the form of the great ego or *Ahaṅkāra*.(42)

khaṁ vāyuḥ pṛthivī cāpo vahnirdikpāla eva ca ।
kṣetrajñaḥ kṣetrahartā ca pālvalīkṛtasāgaraḥ ॥

335. *Kham*—of the form of sky. 336. *Vāyuḥ*—of the form of the element *Vāyu* or air. 337. *Pṛthivī*—of the form of the element of earth. 338. *Āpaḥ*—of the form of the element of water. 339. *Vahnih*—of the nature of the element of *Agni* or fire. 340. *Dikpālaḥ*—he who sustains the quarters. 341. *Kṣetrajñaḥ*—the knower of the *Kṣera* or body.

342. *Kṣetrahartā*—he, who takes away the *Kṣetra* or body. 343. *Palvalīkṛtasāgaraḥ*—who crossed over the ocean taking it as a small pool of water.(43)

hiraṇmayaḥ purāṇaśca khecaro bhūcaro'maraḥ ।
hiraṇyagarbhaḥ sūtrātmā rājarājo viśāmpatiḥ ॥

344. *Hiraṇmayaḥ*—having the lustre of the gold. 345. *Purāṇaḥ*—the ancient man. 346. *Khecaraḥ*—he who moves in the sky. 347. *Bhūcaraḥ*—who walks on the earth. 348. *Amaraḥ*—immune from death. 349. *Hiraṇyagarbhaḥ*—having the form of Brahmā, the creator of the world. 350. *Sūtrātmā*—all-pervading. 351. *Viśāmpatiḥ Rājarājaḥ*—the highest ruler protecting the human beings.(44)

vedāntavedya udgītho vedavedāṅgapāragaḥ ।
pratigrāmasthitiḥ sadyaḥsphūrtidātā guṇākaraḥ ॥

352. *Vedāntavedyaḥ*—knowable through the doctrines of *Vedānta*. 353. *Udgīthaḥ*—of the form of *Oṁ*. 354. *Vedavedāṅga-pāragaḥ*—well versed in the four *Vedas* and the six *Vedāṅgas*. 355. *Pratigrāmasthitiḥ*—having his seat in every village. 356. *Sadyaḥsphūrtidātā*—who invigorates instantly. 357. *Guṇākaraḥ*—the mine of inexhaustible source of qualities.(45)

nakṣatramālī bhūtātmā surabhiḥ kalpapādapaḥ ।
cintāmaṇirguṇanidhiḥ prajādhāro hyanuttamaḥ ॥

358. *Nakṣatramālī*—who puts on the garland of twenty-seven stars. 359. *Bhūtātmā*—the soul of the creatures. 360. *Surabhiḥ*—of the nature of *Kāmadhenu*. 361. *Kalpapādapaḥ*—the tree yielding the desired objects of the devotees. 362. *Cintāmaṇiḥ*—of the form of *Cintāmaṇi*. 363. *Guṇanidhiḥ*—the mine of virtues. 364. *Prajādhāraḥ*—the support of the people. 365. *Anuttamaḥ*—having none to excel him.(46)

puṇyaślokaḥ purārātirjyotiṣmān śarvarīpatiḥ ।
kilkilārāvasaṁtrastabhūtapretapiśācakaḥ ॥

366. *Puṇyaślokaḥ*—having pious fame. 367. *Purārātiḥ*—the enemy of the demon *Pura*, in the form of Siva. 368. *Jyotiṣmān*—of

the nature of light. 369. *Śarvarīpatiḥ*—of the form of Moon. 370. *Kilkilārāvasaṁtrastabhūtapretapiśācakaḥ*—he, who frightens the evil spirits and demons uttering *Kila-Kila* sounds.(47)

ṛṇatrayaharaḥ sūkṣmaḥ sthūlaḥ sarvagatiḥ pumān ।
apasmāraharaḥ smartā śrutirgāthā smṛtirmanuḥ ॥

371. *Ṛṇatrayaharaḥ*—who liberates the devotees from three kinds of debts (debts to the dieties, to the manes and to the sages—*Ṛṣis*. 372. *Sūkṣmaḥ*—subtle. 373. *Sthūlaḥ*—the gross. 374. *Sarvagatiḥ*—having access to every place. 375. *Pumān*—given to manliness. 376. *Apasmāraharaḥ*—who drives away epilepsy. 377. *Smartā*—who remembers *Bhagavān*. 378. *Śrutiḥ*—of the form of *Veda*. 379. *Gāthā*—of the form of prayer. 380. *Smṛtiḥ*— of the form of the *Smṛtis*. 381. *Manuḥ*—of the form of *Mantra*.(48)

svargadvāraṁ prajādvāraṁ mokṣadvāraṁ yatīśvaraḥ ।
nādarūpaḥ paraṁ brahma brahma brahmapurātanaḥ ॥

382. *Svargadvāraṁ*—the door to the heaven. 383. *Prajādvāraṁ*—bestower of *Prajā* or the progeny. 384. *Mokṣadvāraṁ*—bestower of liberation. 385. *Yatīśvaraḥ*—the foremost among the self-restrained sages. 386. *Nādarūpaḥ*—the form of the *Nāda Brahma*. 387. *Param*— the form of emancipation. 388. *Brahma*—of the form of the highest *Brahma* or the Absolute. 389. *Brahma*—the all-pervading. 390. *Brahmapurātanaḥ*—the first *Brahma*, who is the primal cause.(49)

eko'neko janaḥ śuklaḥ svayaṁjyotiranākulaḥ ।
jyotirjyotiranādiśca sāttviko rājasastamaḥ ॥

391. *Ekaḥ*—the matchless. 392. *Anekaḥ*—of diverse forms 393. *Janaḥ*—of the form of devotee. 394. *Śuklaḥ*—of pure white form. 395. *Svayaṁjyotiḥ*—self illuminating. 396. *Anākulaḥ*—undisturbed. 397. *Jyotiḥ*—of the form of light. 398. *Anādirjyotiḥ*—the primeval light being the basal cause of all sorts of lights. 399. *Sāttvikaḥ*—sustainer in his form of the predominance of *Sattva* quality. 400. *Rājasaḥ*—procreator in his form of the predominance of *Rajas* quality. 401. *Tamaḥ*—destroyer of all in

the form of *Tamas* quality. (50)

tamohartā nirālambo nirāhāro guṇākaraḥ ।
guṇāśrayo guṇamayo bṛhatkarmā bṛhadyaśāḥ ॥

402. *Tamohartā*—he who destroys the *Tamas* quality. 403. *Nirālambaḥ*—without any support. 404. *Nirākāraḥ*—formless. 405. *Guṇākaraḥ*—the mine or inexhaustible source of qualities. 406. *Guṇāśrayaḥ*—the receptacle of the three qualities. 407. *Guṇamayaḥ*—possessed of all noble qualities. 408. *Bṛhatkarmā*—doer of great deeds. 409. *Bṛhadyaśāḥ*—of the wide-spread fame.(51)

bṛhaddhanurbṛhatpādo bṛhanmūrdhā bṛhatsvanaḥ ।
bṛhatkarṇo bṛhannāso bṛhadbāhurbṛhattanuḥ ॥

410. *Bṛhaddhanuḥ*—having a big chin. 411. *Bṛhatpādaḥ*—having big legs. 412. *Bṛhanmūrdhā*—having big head. 413. *Bṛhatsvanaḥ*—who makes loud sounds. 414. *Brahatkarṇaḥ*—having big ears. 415. *Bṛhannāsaḥ*—having a big nose. 416. *Bṛhadbāhuḥ*—having big arms. 417. *Bṛhattanuḥ*—having a huge body.(52)

bṛhajjānurbṛhatkāryo bṛhatpuccho bṛhatkaraḥ ।
bṛhadgatirbṛhatsevyo bṛhallokaphalapradaḥ ॥

418. *Bṛhajjānuḥ*—having big knees. 419. *Bṛhatkāryaḥ*—performer of great acts. 420. *Bṛhatpucchaḥ*—having a long tail. 421. *Bṛhatkaraḥ*—having long arms. 422. *Bṛhadgatiḥ*—with fast speed. 423. *Bṛhatsevyaḥ*—served by the great men. 424. *Bṛhallokaphalapradaḥ*—bestower of fruit in the form of the entire world.(53)

bṛhacchaktirbṛhadvāñchāphalado bṛhadīśvaraḥ ।
bṛhallokanuto draṣṭā vidyādātā jagadguruḥ ॥

425. *Bṛhacchakti*—possessed of great prowess. 426. *Bṛhadvāñchāphaladaḥ*—fulfiller of the great desires. 427. *Bṛhadiśvaraḥ*—having - great capabilities. 428. *Brahallokanutaḥ*—saluted by innumerable persons. 429. *Draṣṭā*—witness of good or evil acts. 430. *Vidyādātā*—one who imparts *Vidyā* or learnings. 431. *Jagadguruḥ*—a teacher who impels the world to follow the right path.(54)

devācāryaḥ satyavādī brahmavādī kalādharaḥ ।
saptapātālagāmī ca malayācalasaṁśrayaḥ ॥

432. *Devācāryaḥ*—the teacher of the gods. 433. *Satyavādī*—speaker of truth. 434. *Brahmavādī*—one who preaches the secrets of *Brahma*. 435. *Kalādharaḥ*—knower of *Kalās* or arts. 436. *Saptapātālagāmī*—one who moves through all the seven *Pātālas* or the regions of the nether world. 437. *Malayācalasaṁśrayaḥ*—one who lives on the Malaya mountains.(55)

uttarāśāsthitaḥ śrīdo divyauṣadhivaśaḥ khagaḥ ।
śākhāmṛgaḥ kapīndro'tha purāṇaśruticañcuraḥ ॥

438. *Uttarāśāsthitaḥ*—seated in North. 439. *Śrīdaḥ*—giver of lustre or opulence. 440. *Divyauṣadhivaśaḥ*—controller of divine health-giving herbs. 441. *Khagaḥ*—one who moves in the aerial regions. 442. *Śākhāmṛgaḥ*—who jumps on the branches. 443. *Kapīndraḥ*—lord of the monkeys. 444. *Purāṇaśruti-cañcuraḥ*—having specialized knowledge of the *Purāṇas* and the *Śrutis*.(56)

caturabrāhmaṇo yogī yogagamyaḥ parāvaraḥ ।
anādinidhano vyāso vaikuṇṭhaḥ pṛthivīpatiḥ ॥

445. *Caturabrāhmaṇaḥ*—of the nature of a clever *Brāhmaṇa* 446. *Yogī*—one who has accomplished *Yoga*. 447. *Yogagamyaḥ*—attainable through the practice of *Yoga*. 448. *Parāvaraḥ*—the beginning and the end of the world. 449. *Anādinidhanaḥ*—devoid of the beginning and the end. 450. *Vyāsaḥ*—he who extended the *Vedas*. 451. *Vaikuṇṭhaḥ*—immune from the influence of *Māyā*. 452. *Pṛthīvīpatiḥ*—the succour of the earth.(57)

aparājito jitārātiḥ sadānando dayāyutaḥ ।
gopālo gopatirgoptā kalikālaparāśaraḥ ॥

453. *Aparājitaḥ*—invincible for the enemies. 454. *Jitārātiḥ*—conqueror of the enemies. 455. *Sadānandaḥ*—ever blissful. 456. *Dayāyutaḥ*—compassionate. 457. *Gopālaḥ*—the protector of the earth. 458. *Gopatiḥ*—the lord of the senses. 459. *Goptā*—the protector of the devotees. 460. *Kalikālaparāśaraḥ*—Parāśara of the *Kaliyuga* i.e., producer of the religious story-tellers.(58)

manovegī sadāyogī saṁsārabhayanāśanaḥ ।
tattvadātātha tattvajñastattvaṁ tattvaprakāśakaḥ ॥

461. *Manovegī*—having speed like that of the mind. 462. *Sadāyogī*—always absorbed in *Yoga*. 463. *Saṁsāra-bhayanāśanaḥ*—he who puts an end to the fears from the world. 464. *Tattvadātā* —the preacher of the truth or supreme *(Tattva)*. 465. *Tattvajñānī*— conversant in the knowledge of the *Tattva* or the ultimate truth. 466. *Tattvam*—having the form of *Brahma* or the Absolute. 467. *Tattvaprakāśakaḥ*—illuminator of the *Tattva* or *Brahma*.(59)

śuddho buddho nityamukto bhaktarājo jayadrathaḥ ।
pralayo'mitamāyaśca māyātīto vimatsaraḥ ॥

468. *Śuddhaḥ*—the purifier of all. 469. *Buddhaḥ*—possessed of knowledge. 470. *Nityamuktaḥ*—ever liberated. 471. *Bhaktarājaḥ*—shining among the devotees. 472. *Jaya-drathaḥ*—victorious in attacks. 473. *Pralayaḥ*—producer of devastating effects on enemies. 474. *Amitamāyaḥ*—having the knowledge of innumerable *Māyās*. 475. *Māyātītaḥ*—free from *Māyā* in every way. 476. *Vimatsaraḥ*—devoid of jealousy.(60)

māyābharjitarakṣāśca māyānirmitaviṣṭapaḥ ।
māyāśrayaśca nirlepo māyānirvartakaḥ sukham ॥

477. *Māyābharjitarakṣāḥ*—he who roasted the *Rākṣasas* with the power of his *Māyā*. 478. *Māyānirmitaviṣṭapaḥ*—creator of the worlds with the help of his *Māyā*. 479. *Māyāśrayaḥ*—he who resorts to *Māyā*. 480. *Nirlepaḥ*—unattached. 481. *Māyānirvartakaḥ*—he, who carries out his work with the power of *Māyā*. 482. *Sukham*—of the nature of happiness.(61)

sukhī sukhaprado nāgo maheśakṛtasaṁstavaḥ ।
maheśvaraḥ satyasandhaḥ śarabhaḥ kalipāvanaḥ ॥

483. *Sukhī*—ever happy. 484. *Sukhapradaḥ*—giver of happiness. 485. *Nāgaḥ*—of the form of *Nāga*. 486. *Maheśakṛtasaṁstavaḥ*—who is eulogized by Maheśa. 487. *Maheśvaraḥ*—the most opulent. 488. *Satyasandhaḥ*—speaker of truth. 489. *Śarabhaḥ*—powerful like the animal called Śarabha. 490. *Kalipāvanaḥ*—purifier of *Kaliyuga*.(62)

sahasrakandharabalavidhvaṁsanavicakṣaṇaḥ ।
sahasrabāhuḥ sahajo dvibāhurdvibhujo'maraḥ ॥

491. *Sahasrakandharabalavidhvaṁsanavicakṣaṇaḥ*— skilled in destroying the power of armies of Rāvaṇa who had one thousand heads. 492. *Sahasrabāhuḥ*—having one thousand arms. 493. *Sahajaḥ*—of the form of the Innate Nature. 494. *Dvibāhuḥ*—having two arms. 495. *Dvibhujaḥ*—having two arms. 496. *Amaraḥ*—Immortal.(63)

caturbhujo daśabhujo hayagrīvaḥ khagānanaḥ ।
kapivaktraḥ kapipatirnarasiṁho mahādyutiḥ ॥

497. *Caturbhujaḥ*—having four arms. 498. *Daśabhujaḥ*—having ten arms. 499. *Hayagrīvaḥ*—having the neck like that of a horse. 500. *Khagānana*—having face like that of *Garuḍa*. 501. *Kapivaktraḥ*—having face of a monkey. 502. *Kapipatiḥ*—the protector of the monkeys. 503. *Narasiṁhaḥ*—one who assumes fierce form like that of Narasiṁha. 504. *Mahādyutiḥ*—most brilliant.(64)

bhīṣaṇo bhāvago vandyo varāho vāyurūpadhṛk ।
lakṣmaṇaprāṇadātā ca parājitadaśānanaḥ ॥

505. *Bhīṣaṇaḥ*—who assumes horrible form in the battles. 506. *Bhāvagaḥ*—having achieved the identification with *Bhagavān*. 507. *Vandyaḥ*—adorable. 508. *Varāhaḥ*—of a face like that of Varāha. 509. *Vāyurūpadhṛk*—who assumes the form of Vāyu. 510. *Lakṣamaṇaprāṇadātā*—he who gave life to Lakṣmaṇa fetching the herb called *Sañjīvanī*. 511. *Parājitadaśānanaḥ*—who has defeated Rāvaṇa.(65)

pārijātanivāsī ca vaṭurvacanakovidaḥ ।
surasāsyavinirmuktaḥ siṁhikāprāṇahārakaḥ ॥

512. *Pārijātanivāsī*—having abode under *Pārijāta* tree. 513. *Vaṭuḥ*—having the form of a celibate student. 514. *Vacanakovidaḥ*—highly skilled in speaking. 515. *Surasāsyavinirmuktaḥ*—one, who came out of Surasā's mouth easily. 516. *Siṁhikāprāṇahārakaḥ*—who took away the life of Siṁhikā. (66)

laṅkālaṅkāravidhvaṁsī vṛṣadaṁśakarūpadhṛk ।
rātrisañcārakuśalo rātriṁcaragṛhāgnidaḥ ॥

517. *Laṅkālaṅkāravidhvaṁsī*—who ruined the ornamentation of lanka. 518. *Vṛṣadaṁśakarūpadhṛk*—who assumed the form of a *Vṛṣadaṁśaka* or big cat. 519. *Rātrisañcārakuśalaḥ*—who is expert in moving at nights. 520. *Rātriñcaragṛhāgnidaḥ*— who set fire to the houses of the *Rākṣasas*.(67)

kiṅkarāntakaro jambumālihantograrūpadhṛk ı
ākāśacārī harigo meghanādaraṇotsukaḥ ıı

521. *Kiṅkarāntakaraḥ*—killer of the servants of Rāvaṇa. 522. *Jambumālihantā*—killer of the *Rākṣasa* named Jambumālī. 523. *Ugrarūpadhṛk*—who assumed violent form. 524. *Ākāśacārī*—one who moves in the sky. 525. *Harigaḥ*—one who has attained the Lord. 526. *Meghanādaraṇotsukaḥ*—one who is impatient to fight with Meghanāda.(68)

meghagambhīraninado mahārāvaṇakulāntakaḥ ı
kālanemiprāṇahārī makarīśāpamokṣadaḥ ıı

527. *Meghagambhīraninadaḥ*—who utters sounds deep as that of the clouds. 528. *Mahārāvaṇakulāntakaḥ*— he who destroyed the family of the great Rāvaṇa. 529. *Kālanemiprāṇahārī*—who took away the life of the *Rākṣasa* named Kālanemi. 530. *Makarīśāpamokṣadaḥ*—he who released the female crocodile from the influence of curse.(69)

raso rasajñaḥ sammāno rūpaṁ cakṣuḥ śrutirvacaḥ ı
ghrāṇo gandhaḥ sparśanaṁ ca sparśo'haṅkāramānagaḥ ıı

531. *Rasaḥ*—of the nature of *Rasa*. 532. *Rasajñaḥ*—the knower of *Rasas*. 533. *Sammānaḥ*—he who duly respects the Lord. 534. *Rūpam*—the form. 535. *Cakṣuḥ*—of the form of eyes. 536. *Śrutiḥ*—of the form of ears. 537. *Vacaḥ*—of the form of speech. 538. *Ghrāṇaḥ*—of the nature of nose. 539. *Gandhaḥ*—of the form of smell. 540. *Sparśanam*—of the form of touch. 541. *Sparśaḥ*—of the nature of the knowledge arising out of touch. 542. *Ahaṅkāramānagaḥ*—attaining the form of *Ahaṅkāra*.(70)

netinetītigamyaśca vaikuṇṭhabhajanapriyaḥ ı
girīśo girijākānto durvāsāḥ kaviraṅgirāḥ ıı

543. *Netinetītigamyaḥ*—known through the experessions

Neti Neti, i.e., not this, not this. 544. *Vaikuṇṭhabhajanapriyaḥ*—lover of the praises of *Bhagavān.* 545. *Girīśaḥ*—the master of the mountains. 546. *Girijākāntaḥ*—of the form of Śaṅkara, the consort of the mother Pārvatī. 547. *Durvāsāḥ*—of the form of the sage Durvāsā. 548. *Kaviḥ*—of the form of a *Kavi.* 549. *Aṅgirā*—having the form of the sage Aṅgirā.(71)

bhṛgurvasiṣṭhaścyavano nāradastumbaro'malaḥ ।
viśvakṣetro viśvabījo visvanetraśca viśvapaḥ ॥

550. *Bhṛguḥ*—having the form of the sage Bhṛgu. 551. *Vasiṣṭhaḥ*—having the form of the sage Vasiṣṭha. 552. *Cyavanaḥ*—having the form of the sage Cyavana. 553. *Nāradaḥ*—having the form of the sage Nārada. 554. *Tumbaraḥ*—having the form of the *Gandharva* named Tumburu. 555. *Amalaḥ*—free from demerits. 556. *Viśvakṣetraḥ*—having the whole world as his *Kṣetra* i.e., field or body. 557. *Viśvabījaḥ*—the seed or the cause of the world. 558. *Viśvanetraḥ*—the viewer of all. 559. *Viśvapaḥ*—the sustainer of the world.(72)

yājako yajamānaśca pāvakaḥ pitarastathā ।
śraddhā buddhiḥ kṣamā tandrā mantro mantrayitā suraḥ ॥

560. *Yājakaḥ*—the sacrificing priest. 561. *Yajamānaḥ*—the sacrificer. 562. *Pāvakaḥ*—having the form of *Agni.* 563. *Pitaraḥ*—the parents of the world. 564. *Śraddhā*—the form of faith. 565. *Buddhiḥ*—the intellect. 566. *Kṣamā*—of the nature of forgiveness. 567. *Tandrā*—having the form of *Tandrā* or lethargy. 568. *Mantra*—having the form of *Mantra.* 569. *Mantrayitā*—he who gives beneficial *Mantra* or counsel. 570. *Suraḥ*—a god.(73)

rājendro bhūpatī ruṇḍamālī saṁsārasārathiḥ ।
nityasampūrṇakāmaśca bhaktakāmadhuguttamaḥ ॥

571. *Rājendraḥ*—the sovereign among the kings. 572. *Bhūpatiḥ*—the protector of the earth. 573. *Ruṇḍamālī*—wearing the string of *Ruṇḍas* i.e., the mutilated bodies. 574. *Saṁsārasārathiḥ*—helpful in making the devotees

cross over the ocean of this worldly existence. 575. *Nitya-sampūrṇakāmaḥ*—ever satiated with the fulfilment of all the desires. 576. *Bhaktakāmadhuk*—one who procures all the desired objects of his devotees. 577. *Uttamaḥ*—the best of all.(74)

gaṇapaḥ keśavo bhrātā pitā mātā ca mārutiḥ ।
sahasramūrddhānekāsyaḥ sahaśrākṣaḥ sahasrapāt ॥

578. *Gaṇapaḥ*—the protector of the *Vānaras* or monkeys. 579. *Keśavaḥ*—having curly hair. 580. *Bhrātā*—a brother for all. 581. *Pitā*—having the form of the father. 582. *Mātā*—of the nature of the affectionate mother. 583. *Mārutiḥ*—the son of the god Pavana. 584. *Sahasramūrddhā*—having thousands of heads. 585. *Anekāsyaḥ*—having many mouths. 586. *Sahasrākṣaḥ*—having thousands of eyes. 587. *Sahasrapāt*—having thousands of feet.(75)

kāmajit kāmadahanaḥ kāmaḥ kāmaphalapradaḥ ।
mudrāpahārī rakṣoghnaḥ kṣitibhāraharo balaḥ ॥

588. *Kāmajit*—conqueror of *Kāma* or cupid. 589. *Kamadahanaḥ*—he who burnt *Kāma*. 590. *Kāmaḥ*—full of beauty. 591. *Kāmaphalapradaḥ*—he who fulfills the desires. 592. *Mudrāpahārī*—who carried with him the signet ring of Śrī Rāma. 593. *Rakṣoghnaḥ*—the killer of the *Rākṣasas*. 594. *Kṣiti-bhāraharaḥ*—who removed the load from the earth. 595. *Balaḥ*—the destroyer of the enemies.(76)

nakhadaṁṣṭrāyudho viṣṇurbhaktābhayavarapradaḥ ।
darpahā darpado daṁṣṭrāśatamūrtiramūrtimān ॥

596. *Nakhadaṁṣṭrāyudhaḥ*—having the nails and teeth as weapons. 597. *Viṣṇuḥ*—all-pervading. 598. *Bhaktā-bhayavarapradaḥ*—the one who grants the boon of freedom from fear to the devotees. 599. *Darpahā*—remover of arrogance. 600. *Darpadaḥ*—who infuses spirit. 601. *Daṁṣṭrāśatamūrtiḥ*—having form possessed with a hundred of teeth. 602. *Amūrtimān*— having no image or without any shape.(77)

mahānidhirmahābhāgo mahābhargo maharddhidaḥ ।
mahākāro mahāyogī mahātejā mahādyutiḥ ॥

603.*Mahānidhiḥ*—the great store of virtues. 604. *Mahābhāgaḥ*—

of great fortune. 605. *Mahābhargaḥ*—excessively lustrous. 606. *Maharddhidaḥ*—bestower of great *Ṛddhi* or prosperity. 607. *Mahākāraḥ*—possessing huge form. 608. *Mahāyogī*—the great *Yogī* 609. *Mahātejāḥ*—possessed of great splendour. 610. *Mahādyutiḥ*—having great brilliance.(78)

mahāsano mahānādo mahāmantro mahāmatiḥ ।
mahāgamo mahodāro mahādevātmako vibhuḥ ॥

611. *Mahāsanaḥ*—firmly seated on a splendid seat. 612. *Mahānādaḥ*—he who produces great roaring sounds. 613. *Mahāmantraḥ*—he who bears *Mantra* or counsel of high order. 614. *Mahāmatiḥ*—superbly intelligent. 615. *Mahāgamaḥ*—having great speed. 616. *Mahodāraḥ*—extremely bountiful. 617. *Mahādevātmakaḥ*—having the form of Mahādeva. 618. *Vibhuḥ*—all-pervading.(79)

raudrakarmā krūrakarmā ratnanābhaḥ kṛtāgamaḥ ।
ambhodhilaṅghanaḥ siṁhaḥ satyadharmapramodanaḥ ॥

619. *Raudrakarmā*—he who executes frightful deeds. 620. *Krūrakarmā*—who executes cruel acts. 621. *Ratnanābhaḥ*—having navel like a gem. 622. *Kṛtāgamaḥ*—author of the *Śāstras*. 623. *Ambhodhilaṅghanaḥ*—he who crossed over the ocean. 624. *Siṁhaḥ*—a lion. 625. *Satyadharmapramodanaḥ*—delighted in following the law of *Satya*.(80)

jitāmitro jayaḥ somo vijayo vāyunandanaḥ ।
jīvadātā sahasrāṁśurmukundo bhūridakṣiṇaḥ ॥

626. *Jitāmitraḥ*—conqueror of the enemies. 627. *Jayaḥ*—having the form of victory. 628. *Somaḥ*—possessed with the form of Soma. 629. *Vijayaḥ*—valiant. 630. *Vāyunandanaḥ*—he who gives delight to the god Vāyu. 631. *Jīvadātā*—giver of life. 632. *Sahasrāṁśuḥ*—having the form of Sun. 633. *Mukundaḥ*—giver of liberation. 634. *Bhūridakṣiṇaḥ*—giver of plenty of gifts.(81)

siddhārthaḥ siddhidaḥ siddhasaṅkalpaḥ siddhihetukaḥ ।
saptapātālacaraṇaḥ saptarṣigaṇavanditaḥ ॥

635. *Siddhārthaḥ*—he, who always succeeds in his efforts 636. *Siddhidaḥ*—giver of *Siddhi* or miraculous powers.

637. *Siddhasaṅkalpaḥ*—who has his determinations always accomplished. 638. *Siddhihetukaḥ*—the cause of all the *Siddhis* or superhuman powers. 639. *Saptapātālacaraṇaḥ*—he who moves in the seven *Pātālas* or regions below the earth. 640. *Saptarṣigaṇavanditaḥ*—adored by the seven seers (Marīci, Atri, Pulaha, Pulastya, Kratu, Aṅgirā and Vasiṣṭha are the seven seers).(82)

saptābdhilaṅghano vīraḥ saptadvīporumaṇḍalaḥ ।
saptāṅgarājyasukhadaḥ saptamātṛniṣevitaḥ ॥

641. *Saptābdhilaṅghanaḥ*—he who jumps across the seven oceans. (The seven oceans are—Kṣāroda, Ikṣurasoda, Suroda, Ghṛtoda, Kṣīroda, Dadhimaṇḍoda and Śuddhoda). 642. *Vīraḥ*—valiant among the messengers. 643. *Saptadvīporumaṇḍalaḥ*—he, who wanders in the wide stretch of the seven *Dvīpas* (The seven *Dvīpas* are—Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara). 644. *Saptāṅgarājyasukhadaḥ*—who gives happiness to *Rājya* or kingdom consisting of seven organs (The seven organs of *Rājya* or sate are: The King, the Minister, *Sāmantas* or feudatory princes, *Deśa* or the country, *Koṣa* or finance. *Durga* or the fort and *Senā* or the army). 645. *Saptamātṛiniṣevitaḥ*—nursed by the seven mothers (The seven mothers are: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī and Cāmuṇḍā).(83)

saptasvarlokamukuṭaḥ saptahotā svarāśrayaḥ ।
saptacchandonidhiḥ saptacchandaḥ saptajanāśrayaḥ ॥

646. *Saptasvarlokamukuṭaḥ*—the diadem on the crest of the seven *Svarlokas* (i.e., *Bhū, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ* and *Satyaloka)*. 647. *Saptahotā*—offerer of oblations with the seven *Sāmans*. 648. *Svarāśryaḥ*— who resorts to the *Svaras*. i.e., skilled in music. 649. *Saptacchandonidhiḥ*—Receptacle of the seven Vedic metres (i.e., *Gāyatrī, Tṛṣṭup, Anuṣṭup, Bṛhatī, Paṅkti* etc.). 650. *Saptacchandaḥ*—manifest in the form of the seven Vedic metres. 651. *Saptajanāsrayaḥ*—shelter for the seven peoples.(84)

saptasāmopagītaśca saptapātālasaṁśrayaḥ ।
medhādaḥ kīrtidaḥ śokahārī daurbhāgyanāśanaḥ ॥

652. *Saptasāmopagītaḥ*—whose praises are sung with the seven *Svaras* of *Sāmaveda*. (The seven *Svaras* are: *Niṣāda, Ārṣabha, Gāndhāra, Ṣaḍja, Madhyaṁa, Dhaivata and Pañcama)*. 653. *Saptapātālasaṁśrayaḥ*—the shelter for the seven *Pātāla* regions. 654. *Medhādaḥ*—giver of intelligence. 655. *Kīrtidaḥ*—giver of fame. 656. *Śokahārī*—remover of sorrows. 657. *Daurbhāgyanāśanaḥ*—destroyer of misfortunes.(85)

sarvarakṣākaro garbhadoṣahā putrapautradaḥ ।
prativādimukhastambho ruṣṭacittaprasādanaḥ ॥

658. *Sarvarakṣākaraḥ*—protector from all the sides. 659. *Garbhadoṣahā*—remover of the infirmities of mother's womb. 660. *Putrapautradaḥ*—giver of sons and grandsons. 661. *Prativādimukhastambhaḥ*—one who shuts up the mouth of opposite speaker i.e., superb speaker. 662. *Ruṣṭacittaprasādanaḥ*—who pleases the hearts of angry ones.(86)

parābhicāraśamano duḥkhahā bandhamokṣadaḥ ।
navadvārapurādhāro navadvāraniketanaḥ ॥

663. *Parābhicāraśamanaḥ*—who nullifies the effects of the sorcery employed by the enemy for killing, subjugating *(Māraṇa, Mohana* etc). 664. *Duḥkhahā*—who wards off the miseries. 665. *Bandhamokṣadaḥ*—one who releases from the bonds. 666. *Navadvārapurādhāraḥ*—the sustainer of the body possessing nine doors (i.e., two eyes, two ears, two openings of nose, mouth, *Upastha* and *Gudā* i.e., the organ of the generation and the anus). 667. *Navadvāraniketanaḥ*—having the abode of nine doors i.e., living as soul in the body.(87)

naranārāyaṇastutyo navanāthamaheśvaraḥ ।
mekhalī kavacī khaṅgī bhrājiṣṇurjiṣṇusārathiḥ ॥

668. *Naranārāyaṇstutyaḥ*—praised by Nara and Nārāyaṇa. 669. *Navanāthamaheśvaraḥ*—the lord of the nine *Nāthas*. 670. *Mekhalī*—one who puts on girdle. 671. *Kavacī*—one who puts on *Kavaca* or armour. 672. *Khaṅgī*—who holds a sword. 673. *Bhrājiṣṇuḥ*—extremely shining. 674. *Jiṣṇusārathiḥ*—the charioteer of Arjuna i.e., seated on the banner.(88)

bahuyojanavistīrṇapucchaḥ pucchahatāsuraḥ ।
duṣṭagrahanihantā ca piśācagrahaghātakaḥ ॥

675. *Bahuyojanavistīrṇapucchaḥ*—having tail many *Yojanas* in length. 676. *Pucchahatāsuraḥ*—who killed the *Rākṣasas* with his tail. 677. *Duṣṭagrahanihantā*—destroyer of evil *Grahas* or planets. 678. *Piśācagrahaghātakaḥ*—killer of *Piśācagraha*. (89)

bālagrahavināśī ca dharmanetā kṛpākaraḥ ।
ugrakṛtyaścogravega ugranetraḥ śatakratuḥ ॥

679. *Bālagrahavināśī*—destroyer of *Bālagrahas* i.e., the evil planetory effects tormenting the infants. 680. *Dharmanetā*—the leader of righteous path. 681. *Kṛpākaraḥ*—merciful. 682. *Ugrakṛtyaḥ*—he who executes fierce acts. 683. *Ugravegaḥ*—who has fierce speed. 684. *Ugranetraḥ*—having fierce eyes. 685. *Śatakratuḥ*—having the form of Indra who had performed a hundred sacrifices.(90)

śatamanyunutaḥ stutyaḥ stutiḥ stotā mahābalaḥ ।
samagraguṇaśālī ca vyagro rakṣovināśakaḥ ॥

686. *Śatamanyunutaḥ*—praised by Indra. 687. *Stutyaḥ*—praiseworthy. 688. *Stutiḥ*—of the nature of praise. 689. *Stotā*— singer of praises. 690. *Mahābalaḥ*—most powerful. 691. *Samagraguṇaśālī*–possessed of all the virtues 692. *Vyagraḥ*—ever full of spirit. 693. *Rakṣovināśakaḥ*—destroyer of the *Rākṣasas*.(91)

rakso'gnidāho brahmeśaḥ śrīdharo bhaktavatsalaḥ ।
meghanādo megharūpo meghavṛṣṭinivārakaḥ ॥

694. *Rakṣo'gnidāhaḥ*—he who burns the *Rākṣasas* in fire. 695. *Brahmeśaḥ*—who rules on *Brahma*. 696. *Śrīdharaḥ*—possessed of prosperity and prowess. 697. *Bhaktavatsalaḥ*—merciful towards the devotees. 698. *Meghanādaḥ*—he who roars like the clouds. 699. *Megharūpaḥ*—having the form like that of the cloud. 700. *Meghavṛṣṭinivārakaḥ*—he who stops the rains of the clouds.(92)

meghajīvanahetuśca meghaśyāmaḥ parātmakaḥ ।
samīratanayo yoddhā nṛtyavidyāviśāradaḥ ॥

701. *Meghajīvanahetuḥ*—having the form of the ocean, the cause of the life of the clouds. 702. *Meghaśyāmaḥ*— of black hue like that of clouds. 703. *Parātmakaḥ*—having the form of the

supreme soul. 704. *Samīratanayaḥ*—the son of the god Vāyu. 705. *Yoddhā*—a warrior, who fights with the enemies. 706. *Nṛtyavidyāviśāradaḥ*—well versed in dances.(93)

amogho'moghadṛṣṭiśca hīṣṭado'riṣṭanāśanaḥ ।
artho'narthāpahārī ca samartho rāmasevakaḥ ॥

707. *Amoghaḥ*—never failing. 708. *Amoghadṛṣṭiḥ*—whose merciful eyes never disappoint the devotees. 709. *Iṣṭadaḥ*—giver of desired objects. 710. *Ariṣṭanāśanaḥ*—who wards off the obstacles. 711. *Arthaḥ*—having the form of *Artha*. 712. *Anarthāpahārī*—he who averts the calamities. 713. *Samarthaḥ*—capable by all means. 714. *Rāmasevakaḥ*—the attendant of Śrī Rāma.(94)

arthivandyo'surārātiḥ puṇḍarīkākṣa ātmabhūḥ ।
saṅkarṣaṇo viśuddhātmā vidyārāśiḥ sureśvaraḥ ॥

715. *Arthivandyaḥ*—adored by people who approach with desires. 716. *Asurārātiḥ*—the enemy of the *Asuras*. 717. *Puṇḍarīkākṣaḥ*—having eyes like the white lotuses or having the form of Viṣṇu. 718. *Ātmabhūḥ*—who manifests himself when he desires. 719. *Saṅkarṣaṇaḥ*—having the form of Baladeva who drags the enemies routing them thoroughly. 720. *Viśuddhātmā*—the most purifying. 721. *Vidyārāśiḥ*—the mass of learnings. i.e., fully learned. 722. *Sureśvaraḥ*—the lord of the gods.(95)

acaloddhārako nityaḥ setukṛd rāmasārthiḥ ।
ānandaḥ paramānando matsyaḥ kūrmo nirāśrayaḥ ॥

723. *Acaloddhārakaḥ*—he, who liberated the mountains. 724. *Nityaḥ*—ever existent. 725. *Setukṛt*—builder of the bridge. 726. *Rāmasārathiḥ*—the vehicle of Rāma. 727. *Ānandaḥ*—bestower of happiness. 728. *Paramānandaḥ*—of the nature of supreme bliss. 729. *Matsyaḥ*—having the form of the great fish. 730. *Kūrmaḥ*—having the form of the great *Kūrma* or tortoise. 731. *Nirāśrayaḥ*—having no support.(96)

vārāho nārasiṁhaśca vāmano jamadagnijaḥ ।
rāmaḥ kṛṣṇaḥ śivo buddhaḥ kalkī rāmāśrayo hariḥ ॥

732. *Vārāhaḥ*—having the form of *Varāha* or the great boar. 733. *Nārasiṁhaḥ*—having the form of Narasiṁha i.e., the

man-lion. 734. *Vāmanaḥ*—having the form of Vāman or the Dwarf Man. 735. *Jamadagnijaḥ*—of the form of Paraśurāma. 736. *Rāmaḥ*—of the form of Śrī Rāma. 737. *Kṛṣṇaḥ*—of the form of Śrī Kṛṣṇa. 738. *Śivaḥ*—of the form of Śiva. 739. *Buddhaḥ*—of the form of Buddha. 740. *Kalkiḥ*—of the form of Kalki. 741. *Rāmāśrayaḥ*—dependent on Rāma. 742. *Hariḥ*—remover of the world's sufferings.(97)

nandī bhṛṅgī ca caṇḍī ca gaṇeśo gaṇasevitaḥ ı
karmādhyakṣaḥ surādhyakṣaḥ viśrāmo jagatīpatiḥ ıı

743. *Nandī*—of the form of Nandī. 744. *Bhṛṅgī*—having the form of Bhṛṅgī. 745. *Caṇḍī*—having the form of the goddess Caṇḍī. 746. *Gaṇeśaḥ*—of the form of Gaṇeśa. 747. *Gaṇasevitaḥ*—served by the groups of *Vānaras*. 748. *Karmādhyakṣaḥ*—the master of all acts. 749. *Surādhyakṣaḥ*—the lord of the gods. 750. *Viśrāmaḥ*—the resting place for all the creatures. 751. *Jagatīpatiḥ*—the sustainer of the earth.(98)

jagannāthaḥ kapīśaśca sarvāvāsaḥ sadāśrayaḥ ı
sugrīvādistuto dāntaḥ sarvakarmā plavaṅgamaḥ ıı

752. *Jagannāthaḥ*—the lord of the world. 753. *Kapīśaḥ*—the lord of the *Vānaras*. 754. *Sarvāvāsaḥ*—the abode for all. 755. *Sadāśrayaḥ*—the shelter for people devoted to the utlimate truth. 756. *Sugrīvādistutaḥ*— who is praised by Sugrīva and other *Vānaras*. 757. *Dāntaḥ*—who has control over the sense-organs. 758. *Sarvakarmā*—he who has done his work. 759. *Plavaṅgamaḥ*—having the form of a *Vānara*.(99)

nakhadāritarakṣāśca nakhayuddhaviśāradaḥ ı
kuśalaḥ sudhanaḥ śeṣo vāsukistakṣakastathā ıı

760. *Nakhadāritarakṣāḥ*—he who has rent asunder the *Rākṣasas* with his nails. 761. *Nakhayuddhaviśāradaḥ*— who is expert in fighting with nails 762. *Kuśalaḥ*—well-versed. 763. *Sudhanaḥ*—having lovely riches in the form of devotion. 764. *Śeṣaḥ*—having the form of the great serpent. 765. *Vāsukīḥ*—having the shape of Vāsuki, the great serpent. 766. *Takṣakaḥ*—of the form of the serpent *Takṣaka*.(100)

svarṇavarṇo balāḍhayśca purujetāghanāśanaḥ ।
kaivalyarūpaḥ kaivalyo garuḍaḥ pannagoragaḥ ॥

767. *Svarṇavarṇah*—shining like gold. 768. *Balāḍhyaḥ*—extremely powerful. 769. *Purujetā*—victorious over many. 770. *Aghanāśanaḥ*—destroyer of sins. 771. *Kaivalyarūpaḥ*—of the nature of Liberation. 772. *Kaivalyaḥ*—of the nature of *Advaya* or non-duality. 773. *Garuḍaḥ*—of the form of Garuḍa. 774. *Pannagoragaḥ*—one who walks lying on the ground or crawls on his chest i.e., able to move.(101)

kilkilrāvahatārātirgarvaparvatabhedanaḥ ।
vajrāṅgo vajradaṁṣṭraśca bhaktavajranivārakaḥ ॥

775. *Kilkilrāvahatārātiḥ*—destroyer of the enemies with the sounds of *Kila Kila* . 776. *Garvaparvatabhedanaḥ*—he, who cuts down the mountain of pride. 777. *Vajrāṅgaḥ*—possessing the body invulnerabe like thunder-bolt. 778. *Vajradaṁṣṭraḥ*—having teeth strong as it were from *Vajra*. 779. *Bhaktavajranivārakaḥ*—who averts the thunder-bolt (*Vajra*) falling on the devotees.(102)

nakhāyudho maṇigrīvo jvālāmālī ca bhāskaraḥ ।
prauḍhapratāpastapano bhaktatāpanivārakaḥ ॥

780. *Nakhāyudhaḥ*—having nails as his weapons. 781. *Maṇigrīvaḥ*—wearing gems in his neck. 782. *Jvālāmālī*—wearing on the strings of flames at the time of burning Lanka. 783. *Bhāskaraḥ*—shining like the Sun. 784. *Prauḍhapratāpaḥ*—of enhanced majesty. 785. *Tapanaḥ*—of the form of Sun. 786. *Bhaktatāpanivārakaḥ*—he who removes the afflictions of his devotees.(103)

śaraṇaṁ jīvanaṁ bhoktā nānāceṣṭo hyacañcalaḥ ।
svastimān svastido duḥkhaśātanaḥ pavanātmajaḥ ॥

787. *Śaraṇam*—the succour for the shelter-seeking. 788. *Jīvanam*—the life of all. 789. *Bhoktā* *—he who sustains all. 790. *Nānāceṣṭaḥ*—given to numerous efforts. 791. *Acañcalaḥ*—unswerving in his form. 792. *Svastimān*—auspicious. 793. *Svastidaḥ*—distributor of welfare. 794. *Duḥkhaśātanaḥ*—

* '*Bhuj*' from which '*Bhoktā*' is derived, means 'sustaining' also.

destroyer of sufferings. 795. *Pavanātmajaḥ*—the son of Pavana or Vāyu.(104)

pāvanaḥ pavanaḥ kānto bhaktāgaḥsahano balī ı
meghanādaripurmeghanādasaṁhatarākṣasaḥ ıı

796. *Pāvanaḥ*—purifier. 797. *Pavanaḥ*—having the form of Pavana or air. 798. *Kāntaḥ*—lustrous. 799. *Bhaktāgaḥsahanaḥ*—one who tolerates or condones the sins of his devotees. 800. *Balī*—the powerful. 801. *Meghanādaripuḥ*—the enemy of Meghanāda. 802. *Meghanādasaṁhatarākṣasaḥ*—whose cloud-like roaring sounds destroy the *Rākṣasas*.(105)

kṣaro'kṣaro vinītātmā vānareśaḥ satāṁ gatiḥ ı
śrīkaṇṭhaḥ śitikaṇṭhaśca sahāyaḥ sahanāyakaḥ ıı

803. *Kṣaraḥ*—of the nature of the effect of *Prakṛti*. 804. *Akṣaraḥ*—indestructible Soul. 805. *Vinītātmā*—of humble nature. 806. *Vānareśaḥ*—the ruler of the *Vānaras*. 807. *Satāṁ Gatiḥ*—the final goal of the religious persons. 808. *Śrīkaṇṭhaḥ*—having lovely neck. 809. *Śitikaṇṭhaḥ*—of the form of Śaṅkara, who has neck of blue colour. 810. *Sahāyaḥ*—helpful. 811. *Sahanāyakaḥ*—accompanying always his master Śrī Rāma.(106)

asthūlastvanaṇurbhargo divyaḥ saṁsṛtināśanaḥ ı
adhyātmavidyāsāraśca hyadhyātmakuśalaḥ sudhīḥ ıı

812. *Asthūlaḥ*—subtle in nature. 813. *Ananuḥ*—great. 814. *Bhargaḥ*—lustrous. 815. *Divyaḥ*—having divine form. 816. *Saṁsṛtināśanaḥ*—he who cuts away the bonds of worldly existence. 817. *Adhyātmavidyāsāraḥ*—the essence of the spiritual knowledge. 818. *Adhyātmakuśalaḥ*—well-versed in the spiritlual knowledge. 819. *Sudhīḥ*—having excellent intellect.(107)

akalmaṣaḥ satyahetuḥ satyadaḥ satyagocaraḥ ı
satyagarbhaḥ satyarūpaḥ satyaḥ satyaparākramaḥ ıı

820. *Akalmaṣah*—sinless. 821. *Satyahetuḥ*—instrumental in leading to the attainment of *Satya* or the ultimate reality. 822. *Satyadaḥ*—bestower of truth. 823. *Satyagocaraḥ*—able to be perceived through truth. 824. *Satyagarbhaḥ*—possessed of true

intentions. 825. *Satyarūpaḥ*—possessed of *Satya* or real form and glory. 826. *Satyaḥ*—of the nature of truth. 827. *Satyaparākramaḥ*—whose efforts are true or unfailing.(108)

añjanāprāṇaliṅgaśca vāyuvaṁśodbhavaḥ śubhaḥ ।
bhadrarūpo rudrarūpaḥ surūpaścitrarūpadhṛk ॥

828. *Añjanāprāṇaliṅgaḥ*—the dearest son of the mother Añjanā. 829. *Vāyuvaṁśodbhavaḥ*—born in the family of Vāyu. 830. *Śubhaḥ*—auspicious. 831. *Bhadrarūpaḥ*—full of auspisiousness. 832. *Rudrarūpaḥ*—having the form of Śaṅkara. 833. *Surūpaḥ*—of lovely form. 834. *Citrarūpadhṛk*—able to assume any forms.(109)

mainākavanditaḥ sūkṣmadarśano vijayo jayaḥ ।
krāntadiṅmaṇḍalo rudraḥ prakaṭīkṛtavikramaḥ ॥

835. *Mainākavanditaḥ*—honoured by Maināka. 836. *Sūkṣmadarśanaḥ*—having keen eyes. 837. *Vijayaḥ*—having the form of Vijaya or Arjuna. 838. *Jayaḥ*—having the form of Jaya, the door-keeper of Viṣṇu. 839. *Krāntadiṅmaṇḍalaḥ*—one who goes beyond the quarters. 840. *Rudraḥ*—having the form of *Ārdrā Nakṣatra*. 841. *Prakaṭīkṛtavikramaḥ*—one who has shown his valour.(110)

kambukaṇṭhaḥ prasannātmā hrasvanāso vṛkodaraḥ ।
lambauṣṭhaḥ kuṇḍalī citramālī yogavidām varaḥ ॥

842. *Kambukaṇṭhaḥ*—having lovely neck like a conch-shell 843. *Prasannātmā*—ever happy at heart. 844. *Hrasvanāsaḥ*—having small nostrils. 845. *Vṛkodaraḥ*—having a big belly like a wolf. 846. *Lambauṣṭhaḥ*—having big lips. 847. *Kuṇḍalī*—wearing ear-rings. 848. *Citramālī*—who wears the garlands of the flowers of many colours. 849. *Yogavidāṁvaraḥ*—foremost among the *Yogīs*, who practise meditation.(111)

vipaścitkavirānandavigraho'nalpaśāsanaḥ
phālgunīsūnuravyagro yogātmā yogatatparaḥ ॥

850. *Vipuscitkaviḥ—Kavi* or scholar of great wisdom. 851. *Ānandavigrahaḥ*—the bliss incarnate. 852. *Analpaśāsanaḥ*—one who rules over all. 853. *Phālgunīsūnuḥ*—the son of *Phālgunī* being born in the constellation *Pūrvāphālgunī*. 854. *Avyagraḥ*—

who is never disturbed. 855. *Yogātmā*—of the nature of *Yoga*. 856. *Yogatatparaḥ*—ever devoted to *Yoga*.(112)

yogavid yogakartā ca yogayonirdigambaraḥ ।
akārādihakārāntavarṇanirmitavigrahaḥ ॥

857. *Yogavit*—knower of *Yoga*. 858. *Yogakartā*—author of *Yoga*. 859. *Yogayoniḥ*—the cause of the creation of *Yoga*. 860. *Digambaraḥ*—having the quarters as his garments 861. *Akārādihakārāntvarṇanirmitavigrahaḥ*—who has the forms of the letters beginning with 'A' and ending with 'Ha'.(113)

ulūkhalamukhaḥ siddhasaṁstutaḥ pramatheśvaraḥ ।
śliṣṭajaṅghaḥ śliṣṭajānuḥ śliṣṭapāṇiḥ śikhādharaḥ ॥

862. *Ulūkhalamukhaḥ*—having mortar-like mouth. 863. *Siddhasaṁstutaḥ*—who is duly praised by *Siddha* men who have accomplished supernatural powers. 864. *Pramatheśvaraḥ*—the lord of the *Bhūtas* or spirits. 865. *Śliṣṭajaṅghaḥ*—having shanks which closely press each other. 866. *Śliṣṭajānuḥ*—having knees which are in close contact with each other. 867. *Śliṣṭapāṇiḥ*—having folded hands. 868. *Śikhādharaḥ*—having the tuft on his head.(114)

suśarmāmitaśarmā ca nārāyaṇaparāyaṇaḥ ।
jiṣṇurbhaviṣṇū rociṣṇurgrasiṣṇuḥ sthāṇureva ca ॥

869. *Suśarmā*—giver of happiness. 870. *Amitaśarmā*—giver of limitless happiness. 871. *Nārāyaṇaparāyaṇaḥ*—united with Nārāyaṇa. 872. *Jiṣṇuḥ*—victorious. 873. *Bhaviṣṇuḥ*—one who is to exist in the future. 874. *Rociṣṇuḥ*—shining. 875. *Grasiṣṇuḥ*—of the form of Śiva who destroys all. 876. *Sthāṇuḥ*—stable.(115)

harirudrānuseko tha kampano bhūmikampanaḥ ।
guṇapravāhaḥ sūtrātmā vītarāgastutipriyaḥ ॥

877. *Harirudrānusekaḥ*—who annoints Viṣṇu and Śaṅkara. 878. *Kampanaḥ*—one who makes the enemies tremble. 879. *Bhūmikampanaḥ*—one who makes the earth tremor. 880. *Guṇapravāhaḥ*—the stream of virtues; i.e., possessed of all the virtues. 881. *Sūtrātmā*—he who puts on sacrificial thread. 882. *Vītarāgastutipriyaḥ*—who cherishes the praises offered by desireless persons.(116)

nāgakanyābhayadhvaṁsī rukmavarṇaḥ kapālabhṛt ।
anākulo bhavopāyo'napāyo vedapāragaḥ ॥

883. *Nāgakanyābhayadhvaṁsī*—he who removed the fear of the *Nāga*-damsels. 884. *Rukmavarṇaḥ*—possessing the colour like that of gold. 885. *Kapālabhṛt*—having the form of Mahādeva, the bearer of *Kapāla*. 886. *Anākulaḥ*—unperturbed. 887. *Bhavopāyaḥ*—an instrument in crossing over the ocean of this worldly existence. 888. *Anapāyaḥ*—never separated from *Bhagavān Śrī Rāma*.889*Vedapāragaḥ* —fully conversant with the *Vedas*.(117)

akṣaraḥ puruṣo lokanātha ṛkṣaprabhurdṛḍhaḥ ।
aṣṭāṅgayogaphalabhuk satyasandhaḥ puruṣṭutaḥ ॥

890. *Akṣaraḥ*—indestructible. 891. *Puruṣaḥ*—lying in the fort of intellect. 892. *Lokanāthaḥ*—the lord of all the *Lokas* or worlds. 893. *Ṛkṣaprabhuḥ*—the lord of the constellations. 894. *Dṛḍhaḥ*—possessing strong and stout body. 895. *Aṣṭāṅgayogaphalabhuk*—enjoyer of the fruits of the *Aṣṭāṅgayoga*. 896. *Satyasandhaḥ*—having strong bonds of friendship. 897. *Puruṣṭutaḥ*—praised by the gods.(118)

śmaśānasthānanilayaḥ pretavidrāvaṇakṣamaḥ ।
pañcākṣaraparaḥ pañcamātṛko rañjanadhvajaḥ ॥

898. *Śmaśanasthānanilayaḥ*—residing in the *Śmaśana* or cremation ground. 899. *Pretavidrāvaṇakṣamaḥ*—capable of driving away the *Pretas* or evil spirits promptly. 900. *Pañcākṣaraparaḥ*—who repeats the five-lettered formula *Namaḥ Śivāya*. 901. *Pañcamātṛkaḥ*—having five mothers—sītā, Ūrmilā, Māṇḍavī, Śrutakīrti and Añjanā. 902. *Rañjanadhvajaḥ*—having red banner.(119)

yoginīvṛndavandyaśrīḥ śatrughno'nantavikramaḥ ।
brahmacārīndriyaripurdhṛtadaṇḍo daśātmakaḥ ॥

903. *Yoginīvṛndavandyaśrīḥ*—whose glory is praised by the groups of *Yoginīs*. 904. *Śatrughnaḥ*—the destroyer of the enemies. 905. *Anantavikramaḥ*—possessing limitless prowess. 906. *Brahmacārī*—moving in *Brahma*. 907. *Indriyaripuḥ*—an enemy of the senses i.e., one who has subdued the sense-organs.

908. *Dhṛtadaṇḍaḥ*—wielder of stick or club. 909. *Daśātmakaḥ*—having the forms of ten incarnations.(120)

aprapañcaḥ sadācāraḥ śūrasenāvidārakaḥ ।
vṛddhaḥ pramoda ānandaḥ saptadvīpapatindharaḥ ॥

910. *Aprapañcaḥ*—devoid of the worldly affairs. 911. *Sadācāraḥ*—of righteous conduct. 912. *Śūrasenāvidārakaḥ*—destroyer of the armies of warriors. 913. *Vṛddhaḥ*—great in every respect. 914. *Pramodaḥ*—of the nature of the instinct of pleasure. 915. *Ānandaḥ*—of the nature of joy. 916. *Saptadvīpapatindharaḥ*—he who bears the lords of the seven *Dvīpas*.(121)

navadvārapurādhāraḥ pratyagraḥ sāmagāyakaḥ ।
ṣaṭcakradhāma svarlokābhayakṛnmānado madaḥ ॥

917. *Navadvārapurādhāraḥ*—receptacle of the fort of nine doors, i.e., the body. 918. *Pratyagraḥ*—one who moves forward before others. 919. *Sāmagāyakaḥ*—the singer of the *Sāmaveda*. 920. *Ṣaṭcakradhāma*—residing as the Supreme Self in the *Ṣaṭcakras* (six circles) *Sahasrāra etc., (the six circles or Ṣaṭcakras* are *Mulādhāra, Adhiṣṭhāna, Maṇipūra, Anāhata, Viśuddha* and *Ājñā).* 921. *Svarlokābhayakṛt*—who makes the *Svarloka* free from fears. 922. *Mānadaḥ*—who gives honour. 923. *Madaḥ*—having the form of the entire *Ahaṅkṛti* or pride.(122)

sarvavaśyakaraḥ śaktiranantoʼnantamaṅgalaḥ ।
aṣṭamūrtirnayopeto virūpaḥ surasundaraḥ ॥

924. *Sarvavaśyakaraḥ*—controller of all. 925. *Śaktiḥ*—having the form of *Śakti* or prowess. 926. *Anantaḥ*—who possesses endless qualities. 927. *Anantamaṅgalaḥ*—who is filled with endless fortunes. 928. *Aṣṭamūrtiḥ*—having eight images—the five gross elements, Sun, Moon and the Self. 929. *Nayopetaḥ*—possessing ethical conduct. 930. *Virūpaḥ*—of various forms. 931. *Surasundaraḥ*—more charming than the gods.(123)

dhūmaketurmahāketuḥ satyaketurmahārathaḥ ।
nandipriyaḥ svatantraśca mekhalī ḍamarupriyaḥ ॥

932. *Dhūmaketuḥ*—having the form of *Agni*. 933. *Mahāketuḥ*—

possessing great intellect. 934. *Satyaketuḥ*—who has *Satya* or truth as his ideal. 935. *Mahārathaḥ*—having a big chariot or a great warrior. 936. *Nandipriyaḥ*— who likes Nandī, the bull of Śiva. 937. *Svatantraḥ*—who is not subservient to any one. 938. *Mekhalī*—who wears waist-band. 939. *Ḍamarupriyaḥ*— who loves *Damarū* i.e., has the form of Śiva.(124)

lauhāṅgaḥ sarvaviddhanvī khaṇḍalaḥ śarva īśvaraḥ ।
phalabhuk phalahastaśca sarvakarmaphalapradaḥ ॥

940. *Lauhāṅgaḥ*—having body strong like iron. 941. *Sarvavit*—knower of all. 942. *Dhanvī*—wielder of bow. 943. *Khaṇḍalaḥ*—he who rent asunder the mountain *Droṇa*. 944. *Śarvaḥ*—of the nature of Śiva. 945. *Īśvaraḥ*—having the form of *Īśvara*. 946. *Phalabhuk*—a fruit-eating monkey. 947. *Phalahastaḥ*—he who holds fruits in his hands. 948. *Sarvakarmaphalapradaḥ*—he who gives fruits of all acts.(125)

dharmādhyakṣo dharmapālo dharmo dharmaprado'rthadaḥ ।
pañcaviṁśatitattvajñastārako brahmatatparaḥ ॥

949. *Dharmādhyakṣaḥ*—supervisor of the treasures of *Dharma* or righteousness. 950. *Dharmapālaḥ*—one who follows *Dharma* or righteousness. 951. *Dharmaḥ*—having the form of *Dharma* or righteousness. 952. *Dharmapradaḥ*—ordainer of justice. 953. *Arthadaḥ*—giver of *Artha* or wealth. 954. *Pañcaviṁśati-tattvajñaḥ*—knower of twenty-five elements. 955. *Tārakaḥ*— the one who carries beyond the ocean of the mundane existence. 956. *Brahmatatparaḥ*—submerged in *Brahma*.(126)

trimārgavasatirbhīmaḥ sarvaduḥkhanibarhaṇaḥ ।
ūrjasvān niṣkalaḥ śūlī maulirgarjanniśācaraḥ ॥

957. *Trimārgavasatiḥ*—residence of triple *Yogas—Jñānayoga*, *Bhaktiyoga* and *Karmayoga*. 958. *Bhīmaḥ*—possessing fierce form. 959. *Sarvaduḥkhanibarhaṇaḥ*—one who removes all the miseries. 960. *Ūrjasvān*—powerful. 961. *Niṣkalaḥ*—of the nature of the *Brahma*, who is devoid of qualities. 962. *Śūlī*—holding *Śūla* or spear in his hand. 963. *Mauliḥ*—who wears crown. 964. *Garjanniśācaraḥ*—one who walks roaring at nights.(127)

raktāmbaradharo rakto raktamālyo vibhūṣaṇaḥ ।
vanamālī śubhāṅgaśca śvetaḥ svetāmbaro yuvā ॥

965. *Raktāmbaradharaḥ*—who puts on red clothes. 966. *Raktaḥ*—of red colour. 967. *Raktamālyaḥ*—decked with garlands of red colour. 968. *Vibhuṣaṇaḥ*—having the form of ornaments. 969. *Vanamālī*—he who puts on garlands of wild flowers. 970. *Śubhāṅgaḥ*—of the nature of auspiciousness. 971. *Śvetaḥ*—white in form. 972. *Svetāmbaradharaḥ*—who puts on white clothes. 973. *Yuvā*—ever young.(128)

jayo'jayaparīvāraḥ sahasravadanaḥ kapiḥ ।
śākinīḍākinīyakṣarakṣobhūtaprabhañjakaḥ ॥

974. *Jayaḥ*—conqueror. 975. *Ajayaparīvāraḥ*—who has unconquerable followers. 976. *Sahasravadanaḥ*—having thousand mouths. 977. *Kapiḥ*—having the form of *Kapi* or monkey. 978. *Śākinīḍākinīyakṣarakṣobhūtaprabhañjakaḥ*—destroyer of *Śākinī, Ḍākinī, Yakṣas, Rākṣas* and *Bhūtas* or evil spirits.(129)

sadyojātaḥ kāmagatirjñānamūrtiryaśaskaraḥ ।
śambhutejāḥ sārvabhaumo viṣṇubhaktaḥ plavaṅgamaḥ ॥

979. *Sadyojātaḥ*—who appears instantly. 980. *Kāmagatiḥ*—who moves freely. 981. *Jñānamūrtiḥ*—knowledge incarnate. 982. *Yaśaskaraḥ*—having great fame. 983. *Śambhutejāḥ*—lustrous like *Bhagavān Śaṅkara*. 984. *Sārvabhaumaḥ*—the sovereign of all the worlds. 985. *Viṣṇubhaktaḥ*—the devotee of *Bhagavān Viṣṇu*. 986. *Plavaṅgamaḥ*—having the form of a *Markata* or monkey.(130)

caturnavatimantrajñaḥ paulastyabaladarpahā ।
sarvalakṣmīpradaḥ śrīmānaṅgadapriya īḍitaḥ ॥

987. *Caturnavatimantrajñaḥ*—who is conversant with ninty-four *Mantras* or formulas . 988. *Paulastyabaladarpahā*— who shattered Rāvaṇa's pride of power. 989. *Sarvalakṣmīpradaḥ*—giver of all sorts of prosperities. 990. *Śrīmān*—possessing all sorts of opulence. 991. *Aṅgadapriyaḥ*—who is dear to Aṅgada. 992. *Īḍitaḥ*—worshipped.(131)

smṛtibījaṁ sureśānaḥ saṁsārabhayanāśanaḥ ।
uttamaḥ śrīparīvāraḥ śrito rudraśca kāmadhuk ॥

993. *Smṛtibījam*—the seed of *Smṛtis*. 994. *Sureśānaḥ*—the lord of the gods. 995. *Saṁsārabhayanāśanaḥ*—he who wards off the fears of the world. 996. *Uttamaḥ*—the greatest of all. 997. *Śrīparīvāraḥ*—the son of *Śrī* (mother Jānakī). 998. *Śṛtaḥ*—one who is resorted to. 999. *Rudraḥ*—of the form of Rudra. 1000. *Kāmadhuk*—he, who fulfils all the desires.(132)

The valiant Hanumān then replied to the ogress standing before him— I shall (presently) give out that truth which you have (just) questioned me about. Who are you with hideous eyes standing at the city gate? And what for do you angrily threaten me, O cruel one! Irritated to her the (counter) question of Hanumān, the aforesaid Laṅkā, who was able to change her form at will, spoke harshly (as follows) to the offspring of the wind-god— (Always) remaining at the beck and call of the high-souled Rāvaṇa—the ruler of ogres —and difficult to overpower, I guard this city.

—*Vālmīkīya Rāmāyaṇa* (V.3.25—28)

Seeing Hanumānjī Rāvaṇa enquired of him—"O monkey, who are you?" Hanumānjī replied—"I am the killer of your son Akṣakumāra in the combat and I am the messenger of Rāmacandra, who is the destroyer of the demons like Khara, Dūṣaṇa etc., and who is also the preceptor in archery. What to say of Trikūṭācala, Sumeru mountain and Rāvaṇa, crores of such worms are crushed under the mighty sway of my strong arms.

—*Hanumannāṭaka*

Lust, anger, vanity and covetousness are all paths leading to hell. Abjuring all these, adore the Hero of Raghu's line, whom saints worship.

—*Rāmacaritamānasa Sundarakāṇḍa*

A Ritual to ward off the Visitation of Evil Spirit

—*Late Sri Hanumanprasadji Poddar*

1. प्रनवउँ पवनकुमार खल बन पावक ग्यानघन।
जासु हृदय आगार बसहिं राम सर चाप धर॥

Everyday eleven rounds of beads of these lines are to be repeated for forty-nine days regularly.

2. Having taken a seat just in front of the image or idol of Hanumānjī and worshipping it through *Pañcopacāra* one should recite one hundred eight times *Hanumān Cālīsā* every Saturday at least for seven Saturdays.

3. Hang this *Yantra* in all the rooms, writing it down on *Bhojapatra* with red sandal paste and getting it encased in a frame.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।

ॐ ॐ ॐ (top); ॐ ॐ ॐ ॐ ॐ (left); ॐ ॐ ॐ ॐ ॐ (right); ॐ ॐ ॐ (bottom)

२४	३१	२	७
६	३	२८	२७
३०	२५	८	१
४	५	२६	२९

4. For the redemption of the evil spirit one should get the recital of the whole of *Śrīmad Bhāgavata* completed within a weak in a celebrated way. Also one should make one hundred eight recitals of *Viṣṇu Sahasranāma*.

Worship of Śrī Hanumān

—*Prof. K. L. Bhalla*

Śrī Hanumān is one of the seven immortals and he is worshipped in India and abroad. He is revered because of his heroic exploits and many other qualities such as his devotion to Lord Rāma and observance of celibacy of the first grade. He is *Saṅkaṭamocana* and so people seek his blessings for the removal of their difficulties and troubles.

According to Śrī Hanumānprasāda Poddara—"Hanumānjī is always amidst us. We do not recognize him, the reason being our lack of devotion and reverence. We can have glimpse of him by worshipping him. By remembering him our heart is cleansed and we can have the grace of Lord." Śrī Madana Mohana Mālavīya said—"It is my earnest desire to have *Akhāḍās* at all places where the idols of Hanumān are installed."

When Hanumānjī met Śrī Sītā at Aśoka Vāṭikā she spoke to him—"Son, I am satisfied to see your devotion, faith and strength. I bless you to become powerful, cultured and immortal. May God bestow His grace on you."

Bhagavān Rāma praised Hanumānjī in these words—"In this world you will live as long as my *Kathā* remains. My *Kathā* will continue as long as this world exists. You have done a lot of good to me. I cannot compensate you even if I give my *Prāṇa* to you in return. It is better if I do not pay you back. You may not stand in need of my reward in life because one needs restitution only when one is in trouble.

Śrī Hanumān was given a very valuable diamond necklace by Śrī Sītā at the time of coronation in recognition of his meritorious services. Hanumānjī was seen by a courtier jeweller breaking those precious diamonds. He was asked not to do so. Hanumānjī told him that anything devoid of *Rāma-Nāma* was worthless. The jeweller asked him if there was *Rāma-Nāma* in his body.

Hanumānjī tore his body and showed him that every pore of his body contained *Rāma-Nāma.* So it is said—'मारुति के रोम-रोम में व्यापक राम-नाम है।"

Lord Śiva told Bhagavatī Pārvatī—"None is so fortunate as Hanumān and no one can excel him in Rāma's devotion. Time and again Śrī Rāma had spoken high of Hanumān's dedication and service." Śrī Rāma said to *Ṛṣi Agastya*—"There is no parallel to strength of Rāvaṇa and Vālī. But it is my conviction that the power of Hanumān surpasses the combined strength of both. "The great poet Kālidāsa gave a very apt simile with regard to the crossing of the sea by Śrī Hanumān—

मारुतिः सागरं तीर्णः संसारमिव निर्ममः।

"Hanumānjī crossed the sea like one having no attachment, goes across the ocean of *Saṁsāra.* Jāmbavanta asserted that Hanumān's incarnation was meant for Rāma's work."

We come across a mention of Śrī Hanumān in *Veda, Purāṇa, Rāmāyaṇa* and so many other scriptures. In Vālmīkī's view Śrī Hanumān knows Saṁskṛta and is well-versed in *Vedas.* His pronunciation is excellent and he is at home in grammar. He has received knowledge of grammar from Sūrya.Rudrarūpa Hanumān is Absolute in the form of *Om* which means he is embodiment of ultimate reality. Air is cosmic life-energy and Rudra stands for *Agni* and *Prāṇa*, So Hanumānjī is *Pavanasuta* and *Rudrāṁśa. Vānara* means a creature who derives joy from Brahmāṇḍa, the beatific joy.

Śrī Tulasīdāsa wrote *Hanumān Cālīsā* and *Saṅkaṭamocana* in praise of Śrī Hanumān to enthuse and inspire the Hindus. In Varanasi he got constructed *Saṅkaṭamocana* temple. He composed Śrī Rāmacaritamānasa with the help of Hanumānjī and whenever he was in difficulty he came to his rescue. He had a vision of Lord Rāma because of Hanumān's grace.

Samartha Guru Rāmadāsa travelled on foot the whole of India. During his twelve-year journey he established temples of Śrī Rāma and Śrī Hanumān at various places and thus infused a new spirit among the Hindus who were very much depressed at that time. He used to repeat *Rāma-Nāma* while standing in the sacred

Godāvarī. He performed *Rāma-Nāma Japa 13 crore* times and thereafter had Hanumānjī's *Darśana*.

In 1901 at Belūra *Maṭha* Śrī Śarat Candra Cakravartī posed a question to Swāmī Vivekānanda as to what should be their ideal. Swāmījī told him to follow in Hanumān's foot steps. Swāmī Brahmānanda, fisrt President of Śrī Rāma Kṛṣṇa *Maṭha* and Mission, while touring south India, had on one occasion listened to *Śrī Rāma-Nāma Kīrtana* at Banglore and then emphasised the need of propagating this type of *Kīrtana* all over Bengal. As Hanumānjī is engaged in *Rāma Bhajana* twenty-four hours so a devotee of his must repeat *Rāma-Nāma* as many times as possible. Singing the name of God is the easiest and surest way to attain Godhood. *Nāma Saṅkīrtana* has a lot of potency which has been upheld by all the sages.

संकट कटै मिटै सब पीरा। जो सुमिरै हनुमत बलबीरा ॥
जै जै जै हनुमान गोसाईं। कृपा करहु गुरु देव की नाईं ॥

(Hanumān Cālīsā)

These lines from *Hanumān Cālīsā* amply testify that by taking refuge in Śrī Hanumān, all sufferings come to an end. It is prayed to Hanumānjī to act as our guide, this is the age of stress and strain. People by and large are worried all the times on one count or the other. Passions and prejudices have distorted our personalities. We lack courage and determination to stand against evil forces, panacea lies in the worship of Hanumānjī.

In Vālmīki's and Tulasī's *Rāmāyaṇa, Sundarakāṇḍa* is of great importance as it refers to Hanumānjī. It is believed that everything inauspicious vanishes by the recitation of this *Kāṇḍa*. In the words of Śrī Tulasī—"I salute Hanumān who possesses herculean strength, whose body is resplendent like golden mountain, who acts as fire for demons, among the learned he occupies the highest place, he is the repository of all the good qualities, he is the master of monkeys and he is the beloved devotee of Śrī Raghunātha."

Bhagavān Rāma asked Śrī Hanumān not to strain himself too much while serving as there was no difference between them. But the reply given by Hanumānjī speaks volumes of his wisdom.

He said—"I am your servant taking into consideration, the body. I am your part and parcel from *Jīvadṛṣṭi* and from *Tattvadṛṣṭi* you and I are one." It is laid down in *Brahmāṇḍa Purāṇa* that knowledge imparted by *Bhagavān Kṛṣṇa* to Śrī Arjuna was given to Hanumānjī by Lord Rāma.

It is in the fitness of things to worship Śrī Hanumān who is the giver of eight *Siddhis* and nine *Nidhis*. His greatness lies in the fact that his mind, action and speech act in perfect unison, the tragedy of today's man is that he is double faced. Let us adore Hanumānjī with sincerity and this will give enough strength to us and our country.

Enraged at this, Hanumān for his part became thirty *Yojanas* (or two hundred and forty miles) high. Surasā likewise made her mouth forty *Yojanas* (or three hundred and twenty miles) wide. Thereupon the gallant Hanumān became fifty *Yojanas* (or four hundred miles) high, while Surasā made her mouth sixty *Yojanas* (or four hundred and eighty miles) wide.

—*Vālmīkīya Rāmāyaṇa* (V.1.162—163)

Abandon pride, which is the same as *Tamoguṇa* (darkness), rooted as it is in ignorance and is a source of considerable pain; and adore Lord Śrī Rāma, the chief of the Raghus and an ocean of compassion.

—*Rāmacaritamānasa Sundarakāṇḍa*

There was an old saint with us who used to say that we should live in the world like a rubber ball which goes on jumping and does not adhere to any object. Don't become a ball of wet clay which adheres to any object it touches. This is the real art of living in the world. It can't lead to bondage, emancipation is self evident in it. This emancipation is called salvation on benediction.

—*Swami Ramsukhdas*

Hanumān in Maithilī Literature

—*Akinchan Vishnupuri*

There are four *Rāmāyaṇas* in Maithilī language—namely *Mithilā Bhāṣya Rāmāyaṇa* by Kavīśvara Canda Jha, *Rameś-varacarita Mithilā Rāmāyaṇa* by Lāladāsa, *Maithilī Rāmacaritamānasa*, a translation of Tulasīdāsa by Rāmalocana Śaraṇa and *Rāma Suyaśa Sāgara* by Biśvanātha Jhā 'Viṣapāyī'. All *Rāmāyaṇas* describe Hanumānjī as *Mahāvīra* and *Bhakta,* devoted to Rāma as his *Iṣṭadeva.* Here some light is thrown on Hanumān as described in Lāladāsa's *Rāmāyaṇa.*

In *Rameśvaracarita Mithilā Rāmāyaṇa* Hanumānjī appears at first in *Kiṣkindhā Kāṇḍa* at Rishyamuka mountain alongwith his master Sugrīva and other companions. He approaches Rāma in disguise as a monk to know about him. *Kavi* says—

पवन तनय बनि भिक्षुक रूप। ऋष्यमूक सौं चलला चूप ॥
अयला लक्ष्मण रामक निकट। कयल प्रणाम दुहू कर जोड़ि ॥
के अपने सुन्दर कहू बीर। एतय कतय सौं अयलहुँ धीर ॥
परिचय अपन कहू महराज। अयलहुँ एतय कतय अछि काज ॥

Rāma says that Hanumān is gentle and devotee. In *Kavi's* words—

अहँछी सज्जन साधु सुभक्त। पर उपकारी छल सौं त्यक्त ॥

After that he took Rāma and Lakṣmaṇa on his shoulders and came back to his master Sugrīva. Introducing him, he established friendship between Rāma and Sugrīva.

As a wise companion and minister, he advised Sugrīva to start a search for Sītā. According to his advice, Sugrīva called the forces of *Vānaras* and *Ṛkṣas* and ordered them to discover Sītā within a month. If they failed in their mission they would be killed by him. Hanumān was also sent to south alongwith Jāmbavān, Aṅgada, Nala, Nīla and other principal *Yoothpatis.* As most faithful messenger, Rāma gave him his *Mudrikā* (ring) as a proof of his

credibility to Sītā. The poet says—'प्रत्यय हेतु मुद्रिका देल।'

When they did not see any sign of success Aṅgada wanted to commit suicide but was pacified when consoled by Hanumān.

At sea-shore Sampāti met them. He suggested them to go to Lanka. Who could cross hundred-Yojan-sea ? The question was yet unanswered. They narrated the limit of their strength and eventually expressed their inability. Jāmbavān provoked Hanumān and praised him. He magnified his body and leaped across the sea to Lanka. In sea, he refused the proposal of Maināka politely. He outwitted Surasā and killed Chāyā Grāhiṇī. He struck and almost killed Laṅkinī. After that he entered Lanka reducing him to the size of a cat in the night. He began to search everywhere, but he could not succeed in finding out Sītā.. At the end of night he saw a building with *Rāma-Nāma* engraved. He was astonished.How was it possible in Lanka for a *Rāmabhakta* to live? He met Vibhīṣaṇa the youngest brother of Rāvaṇa, the king of Lanka. The saint gave him the true address of Sītā, who was sitting beneath the tree of *Śinśapā*. Hanumānjī reachd there and hid himself in the leaves of a tree. At the same time Rāvaṇa reached there and threatened her to kill if she did not love him and forget Rāma. When Rāvaṇa went away he dropped the *Mudrikā* just at the right moment, started chanting Rāma's glory. When Sītā wanted to see him, he appeared before her. He consoled her and gave her hope and courage.

In the meantime he decided himself to be introduced to Rāvaṇa and take a stock of his power and military strength. He at once thought of a plan. He pretended to feel hungry and wanted permission of Sītā to eat fruit of the grove. Sītā permitted him to eat fruits, which were fallen on the ground. He knocked down trees, ate fruits and killed guards. The garden was destroyed. The watchmen informed Rāvaṇa. Rāvaṇa sent his son Akṣaya Kumāra but he was killed by him. At last Meghanāda came there and he arrested Hanumānjī binding him with *Brahmāstra* and took him to Rāvaṇa. Rāvaṇa saw him and laughed at him with his courtiers. Rāvaṇa thought whether the monkey was *Mahākāla* or what. The poet says—

रावण जखन देखल कपि रूप। लागल कहय मनहि मन चूप ॥
की ई थिकथि रुद्रभगवान। होइछ तेज विलक्षण भान ॥
की ई काल पुरुष लेत प्राण। की बलवान बलिक पुत्र बाण ॥
पूर्ब देल नन्दी जे शाप। सैह मनहु अयला कम दाप ॥
हिनक तेज बल देखि प्रताप। भय सौ हमर हृदय अति काँप ॥

Thus he was frightened and at last decided to kill Hanumān. But at the same time Vibhīṣaṇa suggested that an ambassador (दूत) should not be killed. It is against the moral. So they decided to burn his tail. They rolled bundles of cloth soaked in oil around his tail and set fire to it. After that he climbed on the roofs of houses and began to burn Lanka. Whole Lanka was burnt to ashes. *Agni* and *Pawana* (Fire and Air) are friends. Therefore fire did not harm Hanumān. The poet says—

सीता शक्ति अनल छल गहल। कपिहि अनल तै सीतल रहल ॥
अनिल अनल दुहु मित्र प्रधान। तें नहि कपि तन दग्ध मलान ॥

This episode earned him profuse blessings from Sītā. The poet says—

कपि के देल कतेक वरदान। चिरजीवी अहँ होउ हनुमान ॥
अनल करथु जनु अहाँ की बाध। बल विक्रम भय जाओ अगाध ॥
जरामरण आदिक दुखभार। करत न अहँक निकट संचार ॥
राम सहित हम करब सकाश। अहँक हृदय में निश्चल वास ॥
काम रूप गति हो सम ठाम। पवन समान गमन बल धाम ॥
संकट में जे अहँ का भजत। तनिक कष्ट क्षण भरि नहि रहत ॥
जतय हयत रामायण गान। अहँक निकटवास ततय हनुमान ॥
सुनि सुनि बढले जायत शक्ति। मन महुँ निश्चल रामक भक्ति ॥
एहि विधि देल बहुत वरदान। सुनि आनन्द भेला हनुमान ॥

Instead of being thrilled, he felt a tremor of shock in his heart. He was unmindful of Sītā—the universal mother, when burning the enemy-capital. While he was repenting that way, he heard a voice which told him that Sītā was quite safe and no harm has been done to her.

सीता त्रिगुणा परमा..........हृदय आनन्द महान ॥

Listening the voice, Hanumān's agony subsided. After that Hanumān, taking the order from Sītā, returned to Rāma with the

crest jewel of Sītā as a token of proof and a source of solace to Rāma. How Rāma ejaculated his feelings, the gratitude, satisfaction etc., to Hanumān, no words, can tell, The costliest thing that Rāma gave to Hanumān, was his embrace and Hanumān, when pressed, asked for a constantly growing devotion in his heart.

जौं अपने प्रभु छी सन्तुष्ट। भक्ति दुर्लभा पुनि दिय पुष्ट ॥
हम एहिसौं दोसर नहि लेब। लोक हितु मंगयित छी देव ॥
जे ई चरित पढ़थि मन लाय। तनिकाँ पर रहु तुष्ट सदाय ॥
सकल कष्ट वनिकर छुटिजाय। सुख सौं रह भल धन जन पाय ॥

When Aṅgada failed in his peace mission and there was no other go, Lanka, the invincible fortress of Rāvaṇa was invaded from all the four sides. Hanumān took a most active part in that fateful fighting. He never hesitated from fighting against any warrior, not even well-armed Rāvaṇa, although he himself was armed only with nails and teeth. Even Rāvaṇa could not bear the force of his blow—

मारल वज्र मुष्टि हनुमान। रावण खसल गेल नहि प्राण ॥

When Lakṣmaṇa fell down on the field of battle due to *Śakti'* and Rāma himself wanted to fight, there came Hanumān again and took Rāma on his shoulders. Kavi says—

लखन राम .... संहार उपाय ॥

In Rāma-Rāvaṇa *Yuddha,* Hanumān killed Triśirā. At the end of the fighting in the evening, the entire monkey-army including the two Royal Brothers, was half-dead. Only Hanumān and Vibhīṣaṇa were inspecting the field and taking stock. Vibhiṣaṇa happened to see Jambavant, who enquired if Hanumān was not dead. When asked why he was interested in Hanumān and not in Rāma, he replied "If Hanumān is alive, everybody is safe, but if he is dead, we all are dead."

जाम्ववान स्वर सौं.............. ताकू वीर ॥

× × × ×

हनु जीवित सम .... मुइले मानु ॥

At that moment Hanumān reached there. Jāmbavān ordered him to go to Himālayas to bring (fetch) four medical herbs Mṛta-

Sañjīvanī etc. Hanumān reached Himālaya and saw medical herbs. Seeing Hanumān, herbs were vanished. Therefore, Hanumān uprooted the mountain peak and returned to Lanka with it. By the magic touch of the herbal scent, the entire army woke up. They were alive again. After that he placed the peak in its origninal place.

Right from *Kiṣkindhā* Episode afterwards, there was no job of any magnitude, whatsoever, wherein Hanumān is absent. He killed Nikumbha single-handed.When Meghanāda was about to kill 'Māyā Sītā', Hanumān tried to dissuade him. When he was performing sacrifice at the place of Nikumibhilā, it was again Hanumān who alongwith Lakṣmaṇa spoiled it and made the plan of Meghanāda go astray.

When Lakṣmaṇa was hit by the '*Shakti*' from Rāvaṇa and fell unconscious, Rāvaṇa tried to whisk him away to Lanka, but failed to even lift him up. Well, Hanumān reached there and took Lakṣmaṇa in his arms and carried to his camp with an ease. After that he did so many things within the very short time stipulated, which were impossible for anybody else. However, he saved Lakṣmaṇa from death. The story says that Hanumān captivated the sun in his armpit and allowed him to shine only after the completion of the job assigned to him. The world was astonished to see a noon-sun just at the rising-time.

Hanumān killed "Mahi-Rāvaṇa" penetrating into *Pātāla* where the latter stole the royal brothers and got them released.

In course of Rāma-Rāvaṇa *Yuddha* when Rāma realised that it was '*Devī*' who was protecting Rāvaṇa very actively, he was a bit dismayed. Advised by Lord Brahmā, Rāma worshipped *Devī* who warned him that unless Rāvaṇa makes mistake in his daily *Caṇḍī-Pāṭha,* he could not be killed.Again the services of irresistible Hanumān becomes indispensable. Again he goes to Lanka in the "Pūjā Room" of Rāvaṇa. He becoming a fly disturbs a few letters in the book but Rāvaṇa in the flow of *Pāṭha* recited it correctly. The next day the obstinate Hanumān removed three verses from the book, which Rāvaṇa could not detect. Hanumān once again succeeded as ever, in his mission. Even so the task did

not become any easier. Rāvaṇa had a Mṛtyuvāṇa with him. It was kept at a place quite safe and secure. Apart from him, only Mandodarī had an access to it. It was again Hanumān who kept his hand on it and cut open his impenetrable system of defence.

As an emissary,it seems that there was no person at all, other than Hanumān. On behalf of Sugrīva he came to Rāma. He went to Lanka and talked to Rāvaṇa, which was a job not assigned to him. He was a true *Dūta* to Sītā in *Aśoka Vana.* Again it was he who communicated news of victory to Sītā. It was he, who was sent to Ayodhya, to inform Bharata of the arrival of Rāma.

After coronation of Rāma, one day some sages came in his court and praised him. It was at that time when Sītā remarked "There was no bravery in killing Daśānana' who was already dead. The real brave is he who kills Sahasānana who is very much alive in Puṣkara Dvīpa." Rāma ordered for the operation. The army marched, but could not reach Puṣkara as the ocean engulfed them all. Lakṣmaṇa remembered Sītā and made a sincere prayer to her. Sītā then sent Hanumān as rescue force and he of course, did the job successfully and within no time. He once again expanded his body, exactly to the length of the ocean and served the purpose of a bridge. Sea was no longer a hurdle. The very next moment he started for Ayodhya. Such were the orders from the Queen Mother.

So we see in *Rāmāyaṇas* of Mithilā, Hanumān appeared as a charged electric wire. Just push the button and find that Hanumān had finished the job. Can't every one of us be a Hanumān?

एहि विधि लक्ष्मण .... देल पहुँचाय ॥

× × ×

मारुति का अहाँ .... उतरथि जलधि ॥

× × ×

महा सेतु बनला .... ॥

× × ×

एहि विधि परिखा .... जेहि रीति ॥

In this way, Hanumān was the dearest devotee of Rāma and Sītā.

In *Lāldāsa's Rāmāyaṇa* named *"Rameśwarcārita Mithilā Rāmāyaṇa"*, Hanumān's character is described in *Kiṣkindhā, Sundara, Laṅkā, Uttar* and *Puśkara Kāṇḍas"*. In this *Rāmāyaṇa* in latter part of *Uttara Kāṇḍa* i.e. *Puśkara Kāṇḍa,* Sītā's character and *Mahimā* is described.

Stopping short at the well-known foot of that jewel among mountains—which was crowded with lordly elephants, was rendered most charming by spotless natural minerals of purple, rosy, ruby-like and white and black hues and was constantly visited by *Yakṣas* (class of demigods ruled over by Kubera, the god of riches), *Kinnaras* (a class of semi-divine beings credited with a human figure and the head of a horse or with horse's body and a human head, *Gandharvas* (celestial musicians), and *Nāgas* (serpent-demons) believed to have a human face with serpent-like lower extremities who very nearly resembled the gods, were capable of changing their form at will and were accompanied by their retinue—Hanumān the foremost of monkeys looked like an elephant standing in a pool.

—*Vālmīkīya Rāmāyaṇa* (V.1.5—7)

It is due to ignorance that one brings harm to one's own self as well as to others by having recourse to such evil practices as telling lies, resorting to underhand dealings (कपट) committing thefts and indulging in illicit love. Such evil practices and vicious tendencies prove highly prejudicial to one's own self as well as to the world at large and destroys the peace and happiness of all. It is with a view to saving the world from this degradation that the Lord has declared these practices as forbidden and deprecable.

—*Jayadayal Goyandka*

Illicit love

Śrī Hanumān and the Science of Music

—*Dr. Shiva Shankara Awasthi*

उद्यन्मार्तण्डतेजः प्रसरपरिगतारक्तमेरुप्रभाभं
वज्रप्रान्तानुकारिप्रखरनखमुखाघातसंदारितारिम् ।
लोलल्लाङ्गूललीलालुलितखलदलोद्दामदर्पान्धजालं
कालं क्रूरग्रहाणां शतभयशमनं नौमि वायोः सुबालम् ॥
धीरं धीरं धरित्रीं पदकमलमुखन्याससम्पीडयन्तं
निक्वाणैर्नाशयन्तं निखिलकलिमलं तालिजैः कङ्कणानाम् ।
गायन्तं रामरामेत्यतिरतिरभसै राघवं संस्मरन्तं
संगीताचार्यवर्यं कपिकुलतिलकं मारुतिं नौमि वीरम् ॥

Obeisance to the son of wind-god, who has the hue of his structure like the radiance of mount Meru flooded with the splendour of rising sun, who has torn up the enemies with his sharp thunder-bolt-like nails, who has destroyed the dark heap of unlimited pride of wicked with the sport of his moving tail, the Kāla of cruel stars and the dispeller of hundreds of fears.

Slowly and slowly pressing the earth by the fixing of the foreparts of his lotus-feet, destroying all the sins of *Kaliyuga* with the sound of his bracelets produced by the clapping, singing Rāma, Rāma in the delight of excessive love meditating upon *Rāghava*, I pay homage to this form of *Vīra* Hanumān, well-versed in the science of music and who is the chief of the race of monkeys."

Mahāvīra Hanumān, the son of Añjanā, the first among the devotees, is said as *Sarva Vidyā Viśārada* (skilled in all the branches of learning). Being proficient in *Veda, Vedānta* and *Táttva-Vidyā* he is famous as a leader of intelligent. He is also a *Karmayogī*. He possesses his natural qualities like steadiness, discerning eyes, the power of decision and skilfulness, owing to them he never feels lassitude in any work. His one name is Kalādhara because he knows the art of dancing and singing. He

has accepted the preceptorship of the science of music, as if only to please Śrī Rāghavendra or to deliver an instruction for attaining God easily.

In the books of musical science Śrī Hanumān's opinion is found under the name of Māruti or Āñjaneya. The book in which his doctrine is rendered, is said by the name of Āñjaneya *Saṁhitā* or *Hanumatsaṁhitā,* nowadays which is not available. Raghunātha, the king of Tanjaur (17th century *Vikramī)* has written in his book, named *Saṅgīta Sudhā,* that he has seen the book *Añjanānandanasaṁhitā.* He writes—

समीक्ष्य नन्दीश्वरसंहितां तामालोक्य शास्त्रं भरतप्रणीतम् ।
ग्रन्थं बृहद्देश्यभिधं मतङ्गमुनिप्रणीतं निपुणं विलोक्य ॥
विचार्य तां याष्टिकसंहितां च ज्ञात्वाञ्जनानन्दन संहितां च ।
उमापतेराधुनिकस्य तन्त्रमुद्वीक्ष्य नन्दीशमतानुसारि ॥

The king, Raghunātha mentions a book *Āñjaneyabhāratam* also, in which the science of singing is taught to Yāṣṭika Muni by Āñjaneya. Śārṅgadeva (13th Century *Vikramī)* the author of a voluminous book, named *Saṅgītaratnākara,* has referred the name of Āñjaneya with the other *Saṅgītācāryas* as hereunder—

सदाशिवः शिवो ब्रह्मा भरतः काश्यपो मुनिः ।
मतङ्गो याष्टिको दुर्गा शक्तिः शार्दूलकोहलौ ॥
विशाखिलो दन्तिलश्च कम्बलोऽश्वतरस्तथा ।
वायुर्विश्वावसू रम्भार्जुनो नारदतुम्बुरू ॥
आञ्जनेयो मातृगुप्तो रावणो नन्दिकेश्वरः ।
स्वातिर्गणो देवराजः क्षेत्रराजश्च राहलः ॥

Śāradātanaya of 13th Century *Vikramī* also gives a description of the doctrines of those *Saṅgītācāryas* in the very outset of his 'भाव प्रकाशन' whose knowledge he has gained from *Nāṭyācārya* Diwākara. He writes—

नाट्यशालापतिः कश्चिद् दिवाकर इति द्विजः ।
तथैव नाट्यवेदस्य नियुक्तोऽध्यापने तदा ॥
प्रीतः सोऽपि सदाशिवस्य शिवयोर्गौर्या मतं वासुके-
वाग्देव्या अपि नारदस्य च मुनेः कुम्भोद्भवव्यासयोः ।
शिष्याणां भरतस्य यानि च मतान्यध्याप्य तान्यञ्जना-
सूनोरप्यथ नाट्यवेदमखिलं सम्यक् तमध्यापयत् ॥

In the 5th and 8th Adhikāra of *Bhāva Prakāśana* we get the doctrine of Māruti related to sign of love (अनुरागचिह्न) and special drama respectively.

ये भावा रागचिह्नानि (नाम्) स्त्रीणामुक्ताः पृथक् पृथक् ।
साधारणास्ते सर्वासां स्त्रीणामित्याह मारुतिः ॥

(*Bhāva Prakāśana* p. 114)

Those various emotions and actions of women which are said separately in the different ladies as 'अनुराग चिह्न' are common generally in all the females. It is the opinion of Māruti.

Discriminating the art of drama, Sāradātanaya goes to write upon the 'उत्सृष्टिकाङ्क' thus—

अस्याङ्कमेकं भरतो द्वावङ्काविति कोहलः ।
व्यासाञ्जनेयप्रमुखाः प्राहुरङ्कत्रयं यदा ॥

(*Bhāva Prakāśana*. p. 251)

There should be only one *Aṅka* in *Utsrstikāṅka*, is the opinion of Bharata; Kohala opines in the favour of two *Aṅkas*, notwithstanding, Vyāsa and Āñjaneya are the supporters of three *Aṅkas*.

Kallinātha, the commentator of *Saṅgīta Ratnākara* (15th Century *Vikarmī*) collects the opinion of Āñjaneya about *Deśī Rāga* as following—

तथा चाह आञ्जनेयः—
येषां श्रुतिस्वरग्रामजात्यादिनियमो न हि ।
नानादेशगतिच्छाया देशीरागास्तु ते स्मृताः ॥

Those modes of music *(Rāgas)* which have no rule of *Śruti*, *Svara*, *Grāma* and *Jāti* etc., and if there is influence of the tradition of different places upon them they are called as *Deśī Rāgas*.

In the art of music there are twenty-two *Śrutis* accepted in general 'तत्र वा द्वाविंशतिश्रुतयः' *(Nāṭya Śāstra)*—but in the doctrine of Hanumān only eighteen *Śrutis* are desired.

Generally it is said that there are innumerable *Śrutis** as Kohala says—

* श्रुतिर्नाम स्वरारम्भकावयवः शब्दविशेषः ।

—*Kallinātha*

आनन्त्यं हि श्रुतीनां च सूचयन्ति विपश्चितः ।
यथा ध्वनिविशेषाणामानन्त्यं गगनोदरे ॥
उत्तालपवनोद्वेलजलराशिसमुद्भवाः ।
इयत्तां प्रतिपद्यन्ते न तरङ्गपरम्पराः ॥

The learned persons inform us about the numberlessness of *Śrutis* like the countless peculiar *Śrutis* in the sky, as there are numberless successive waves produced from the ocean elevated by the horrible wind.

In order to discover the whereabouts of Sītā, who had been taken away by Rāvaṇa, Hanumān (the scourge of his foes) wished to course through the heavens (the path of the *Cāraṇas* of celestial bards). With his head and neck projected, Hanumān (the monkey chief), who sought to accomplish without opposition a feat which was difficult (for others) to perform, looked like a large bull (a leader of cows).

—*Vālmīkīya Rāmāyaṇa* (V.1.1-2)

A monkey is very fond of his tail: I tell you this secret. Therefore, swathe his tail with rags soaked in oil and then set fire to it.

At that moment, impelled by God, all the forty-nine winds began to bluster. Hanumān roared with a loud laugh and swelled to such a size that he seemed to touch the sky.

—*Rāmacaritamānasa Sundarakāṇḍa*

Through *Nāma-Japa* alone without any effort to meditate on the divine essence, the aspirant can automatically obtain a vision of God when the time comes for it. But this is a tardy process. If the *Japa* is practised, simultaneously with meditation on the enchanting form of the Lord, the result will be speedily obtained. For in constant meditation there is no break in the remembrance of God.

—*Jayadayal Goyandka*

Prayers—

Hanumat Stutiḥ

योो वारांनिधिमल्पपल्वलमिवोल्लङ्घ्य प्रतापान्वितो
वैदेहीघनशोकतापहरणो वैकुण्ठभक्तप्रियः ।
अक्षाद्यूर्जितराक्षसेश्वरमहादर्पापहारी रणे
सोऽयं वानरपुङ्गवोऽवतु सदा सोऽस्मान्समीरात्मजः ॥

"He, who crossing the ocean like a pond, removed the deep grief and affliction of Vaidehī (Sītā), dignified one, most beloved among the *Bhaktas* of *Vaikuṇṭha* (Viṣṇu), the destroyer of great pride of Rāvaṇa, strengthened by Akṣa Kumāra etc., in the battle-field, that son of air-god, the chief of monkeys, may always protect us."

वज्राङ्गं पिङ्गनेत्रं कनकमयलसत्कुण्डलाक्रान्तगण्डं
दम्भोलिस्तम्भसारं प्रहरणसुवशीभूतरक्षोऽधिनाथम् ।
उद्यल्लाङ्गूलसप्ताचलविचलकरं भीममूर्तिं कपीन्द्रं
ध्यायेत्तं रामचन्द्रप्रमददृढकरं सत्त्वसारं प्रसन्नम् ॥

"Everyone should meditate upon that king of monkeys, Śrī Hanumān, having a dreadful form, whose limbs are hard like thunderbolt, having yellow eyes, whose cheeks are reflected with the golden ear-rings, who has the strength of thunderbolt pillars and has subdued the king of *Rākṣasas* with beating of fists; who has disturbed the seven mountains with his raised tail, increasing the pleasure of Śrī Rāma, who is very powerful and always delightful."

वज्राङ्गं पिङ्गनेत्रं कनकमयलसत्कुण्डलैः शोभनीयं
सर्वापीडाधिनाथं करतलविधृताऽऽपूर्णकुम्भं दृढं वा ।
भक्तानामिष्टकारं रचयति च सदा सुप्रसन्नं हरीशं
त्रैलोक्यत्रातुकामं सकलभुवि गतं रामदूतं नमामि ॥

"I pay my respect to Śrī Hanumānjī, the messenger of Śrī Rāma, that is *Vajrānga* (having limbs like thunderbolt) and *Pingākṣa* (possessing yellow eyes), shining with the golden ear-

rings, controller of all the injurious beings, holding a full pitcher on the palm of his hand, the mighty one, who fulfils the desires of devotees, ever pleased, the leader of monkeys, who has the desire to protect the three worlds and he has an access to all places over the earth".

वामे करे वैरिभिदं वहन्तं शैलं परं शृङ्खलहारिकण्ठम् ।
दधानमाच्छाद्य सुपर्णवर्णं भजे ज्वलत्कुण्डलमाञ्जनेयम् ॥

"Taking the enemy-killer chief hill on his left hand and whose neck is beautified with a chain, putting on the shining ear-ring which subdues the brilliance of the sun, I betake to that son of Añjanā."

पद्मरागमणिकुण्डलत्विषा पाटलीकृतकपोलमण्डलम् ।
दिव्यदेशकदलीवनान्तरे भावयामि पवमाननन्दनम् ॥

"I meditate upon the son of air-god who resides in the woods of plantains—a divine place, whose cheeks are appearing rosy due to the brilliance of ear-rings made of rubies."

—*Ānanda Rāmāyaṇa-Manoharakāṇḍa* (XII. 21—25)



An Ode To Hanumān

—*Ramachandra Misra*

Let the pollen-dust from
The Lotus-feet of the respected preceptor
Wipe the surface of my mind
To shine clean like a clear mirror
And reflect the untainted
Glory of the best of Raghu's dynasty
Who bestows all the four
Goals of this life upon the thirsty.
Fully aware of my own
Lack of knowledge and intelligence
Let me invoke Thee, Oh Lord!
Son of wind with deep reverence.
Pray, confer on me sufficient
Strength, wisdom and learning
I entreat Thee to clear
My path from difficulities intervening.

Hail Hanumān! Repository of Knowledge and virtues
Famed the world over. Hail, Chief of the anthropoid apes!

Emissary of Rāma, strong without compare
Son of Añjani! Thou art called the son of Air.

Out-standing hero, valorous, thunder-like strong limbed
Vanquisher of the vicious, virtues in Thee find a friend.

Appear, Oh! Well-attired with thy form golden coloured
Heavy rings thy ears adorn, and mane nicely curled.

The victory flag and the thunderbolt in Thy hands rest
On Thy shoulder the sacred thread of Mūnja shiningly set.

Thou art the son of Śaṅkara and delighter of Keśarī
The worlds worship Thy power and great glory.

Erudite, well-qualified and clever high
For performing Rāma's biddings eager very.

Your Master's deeds and story, you love to listen
Your mind well-set in Rāma, Sītā and Lakṣmaṇa.

You appeared before Sītā in your subtle guise
But incinerated Lanka city horrible size.

You decapitated the demons in a form fearful
Thus Śrī Rāma's allotted mission you filled full.
The elixir you brought helped Lakṣmaṇa's revival
Raghuvara embraced you happy and Jovial.

The Lord of Raghus extolled you very high
"Dear to me, like brother Bharata, art Thee
Thousand-hooded Śeṣa makes Thy fame to spread"
Thus saying Lord of Śrī again Thee embraced.

Immortals like Sanaka, Brahmā and the seers
Lord of snakes, Nārada, Śāradā and others.

Yama, Kubera and the Lords of directions
Fail to eulogise thee enough, though leading the profession.

How can mere mortal poets and the wise
Aspire to shower Thee with sufficient praise.

You helped the deposed king Sugrīva greatly
Presenting him to Rāma to regain kingship aptly.

Vibhīṣaṇa did well to accept Thy suggestion
And ruled Lanka drawing the world's attention.

The sun was shining millions of miles away
You fancied it a sweet fruit and swallowed flying on your way.

The Master's ring you took in your open mouth
No wonder, you leaped far over the sea to the south.

Whenever any job appears full of difficulty
Thy divine felicity bestows on it facility.

You guard the door of Śrī Rāma's approbation
No one is allowed to enter without your permission.

Those who seek asylum in Thee, enjoy for ever
Availing Thy safeguard who do they fear.

Only Thou can regulate Thy wrath and power
The three worlds tremble at your terrible roar.

Spirits and goblins fear to approach near
Oh great hero! When per chance Thy name they hear.

Cured are diseases and pains readily removed
If Hanumat name is uninterruptedly muttered.

From hazardous perils will deliver Hanumān
If meditated with mind and speech and deed upon.

Over all beings reigns Rāma, the ascetic King
Even His mission Thou wert accomplishing.

Approaches Thee with dear desires whoever it may be
Fulfilled quickly are they during his life endlessly.

Your power and glory is famed over all times
All the space shines bright with Thy effulgence.

You protect all the saints and the virtuous
You are loved by Rāma, the destroyer of the vicious.

Conferer of the eight-fold powers and nine treasures
By virtue of the boon mother Jānakī on Thee bestows.

Possessor of the sweet ambrosia named Rāma
Ever the faithful attendant of sovereign Rāma.

By chanting your name much can be attained
Freedom from the sorrows of many lives obtained.

To Rāma's abode they pass on, when they die
Reborn there, they become devotees of Hari.

If one, to none but you, his heart dedicates
Hanumān! All earthly pleasures knock at his gates.

His grave perils vanish and every pain subsides
Whosoever entreats Hanumān's mighty strides.

Hail Lord Hanumān! Victory be, victory to Thee
Pray, bestow preceptorial compassion upon me.

One who reads this hymn a hundred times is released
Free from all earthly bondage and is over-joyed.

These forty verses of Hanumān, whosoever studies
Succeeds in all his endeavours, consort of Gaurī testifies.

Tulasīdāsa, the ever devoted servant of Harī
Lord, within my heart pray for ever tarry.

Son of vital Wind! Remover of hazards!
And of auspicious form and shape!
In the core of my heart, best of immortals!
Together with Rāma, Sītā and Lakṣmaṇa, Thy sojourn make.

Note—"An Ode to Hanumān" is a free verse translation of the famous *Hanumān Cālīsā* written by Saint Tulasīdāsa. The language of the original hymn is Hindi as spoken in rural regions and so is beautiful poetry, which defies translation into any other language. But the *Cālīsā* has the power and effect of a *Mantra* proved many times over in the course of lives of people of all strata, societies and countries.

Bajaraṅga-Bāṇa

निश्चय प्रेम प्रतीति ते, विनय करै सनमान।
तेहि के कारज सकल सुभ, सिद्ध करैं हुनमान॥

"Solicited resolutely and respectfully with love and faith, Hanumān gets the pious missions of his devotee accomplished."

जय हनुमंत संत-हितकारी। सुनि लीजै प्रभु बिनय हमारी॥
जन के काज बिलंब न कीजै। आतुर दौरि महासुख दीजै॥

"Hail to Hanumān, the benefactor of saintly people. Listen to my prayer, please, O Lord, Kindly do not make any delay in fulfilling the object of your devotees. Run up hurriedly and bestow the ultimate bliss."

जैसे कूदि सिंधु के पारा। सुरसा बदन पैठि बिस्तारा॥
आगे जाय लंकिनी रोका। मारेहु लात गई सुरलोका॥

"Just as you leaped across the sea, expanded your body and then entered into the mouth of Surasā; later on when Laṅkinī stopped you, you simply kicked her and she went to the abode of gods."

जाय बिभीषन को सुख दीन्हा। सीता निरखि परम-पद लीन्हा॥
बाग उजारि सिंधु महँ बोरा। अति आतुर जमकातर तोरा॥

"Going to Vibhīṣaṇa you gave him pleasure and when you saw Sītā, you attained the ultimate goal, destroyed the Aśoka Vana and drowned it in the sea and broke the knife of Yama (Lord of death) in no time."

अछय कुमार मारि संहारा। लूम लपेटि लंक को जारा॥
लाह समान लंक जरि गई। जय जय धुनि सुरपुर नभ भई॥

"You killed Akṣa Kumāra and burnt Lanka to ashes with your tail rolled with cloth. Lanka was burnt like lac and the heavens reverberated with hailing sound."

अब बिलम्ब केहि कारन स्वामी। कृपा करहु उर अंतरजामी॥
जय जय लखन प्रानके दाता। आतुर ह्वै दुख करहु निपाता॥

"Even so, O all-pervading Lord, be kind. For what reason are you making delay? Hail, hail to you, O life-giver to Laksmana, make haste and remove my miseries."

जय हनुमान जयति बल-सागर। सुर-समूह-समरथ भट नागर॥
ॐ हनु हनु हनु हनुमंत हठीलै। बैरिहि मारु वज्र की कीलै॥

"Hail, hail to Hanumān, the ocean of prowess, the ablest among all gods, a warrior and most clever. O indomitable, kill the enemy with the thunderbolt or stupefy them as if they are nailed with a *Vajra*."

ॐ ह्रीं ह्रीं ह्रीं हनुमंत कपीसा। ॐ हुं हुं हुं हनु अरि उर-सीसा॥
जय अंजनि कुमार बलवंता। संकरसुवन बीर हनुमंता॥

"Om hrīṁ, hrīṁ, hrīṁ O Hanumān, the lord of monkeys, strike the enemy on his chest and head with a roaring sound, Hail to you O mighty son of Añjanī, the son of Lord Śaṇkara, brave Hanumān!"

बदन कराल काल-कुल-घालक। राम महान सदा प्रतिपालक॥
भूत, प्रेत, पिसाच, निसाचर। अगनि बेताल काल मारी मर॥

"Terryfing face, killer of death, a helping hand to Rāma,always protecting the devotees, kill *(Bhūta, Preta, Piśāca, Niśācara Agni, Betāla, Kāla, Mārī and Mara)* all different kinds of evil spirits."

इन्हें मारु, तोहि सपथ राम की। राखु नाथ मरजाद नाम की॥
सत्य होहु हरि सपथ पाइ कै। रामदूत धरु मारु धाइ कै॥

"Kill them as you are hereby, sworn in the name of Rāma. O Lord, keep the honour of your name. Having been administered an oath in the name of Hari, appear in your pure form, O messenger of Rāma, run; catch hold of (them) and kill."

जय जय जय हनुमंत अगाधा। दुख पावत जन केहि अपराधा॥
पूजा जप तप नेम अचारा। नहि जानत कछु दास तुम्हारा॥

"O unfathomable Hanumān, hail to you. For what sin, is your servant tormented so much? Worship, muttering the divine name or secret formulas, penance, rules and code of conduct, are unkonwn to me, your servant."

बन उपबन मग गिरि गृह माहीं। तुम्हरे बल हौं डरपत नाहीं ॥
जनकसुता-हरि-दास कहावौ। ताकी सपथ, बिलंब न लावौ ॥

"Depending absolutely on you, I experience no fear anywhere in forests, gardens, path, mountains and the house. You are known as the servant of Sītā and Rāma. You are sworn in their name, not to make any delay."

जय-जय-जय-धुनि होत अकासा। सुमिरत होय दुसह दुख नासा ॥
चरन पकरि, कर जोरि मनावौं। यहि औसर अब केहि गोहरावौं ॥

"The sky is throbbing with your hailing sounds. Even the most unbearable pain vanishes as soon as one remembers you. Prostrating at your feet and with folded hands I entreat you. Whom else should I call for at this juncture?"

उठ, उठ, चलु तोहि राम-दोहाई। पायँ परौं, कर जोरि मनाई ॥
ॐ चम चम चम चम चपल चलंता। ॐ हनु हनु हनु हनु हनु-हनुमंता ॥

"Get up. come on, you are sworn in the name of Rāma. Falling on your feet with folded hands, I entreat you, In your swift movings, you look like lightning. Strike, strike and again strike, O Hanumān!"

ॐ हं हं हाँक देत कपि चंचल। ॐ सं सं सहमि पराने खल-दल ॥
अपने जन को तुरत उबारौ। सुमिरत होय अनंद हमारौ ॥

"Whenever the swift monkey roars, the wicked forces immediately disappear due to fear. Rescue your devotee at once. Let joy come to me by remembering you."

यह बजरंग-बाण जेहि मारै। ताहि कहौ फिरि कवन उबारै ॥
पाठ करै बजरंग-बाण की। हनुमत रच्छा करैं प्रान की ॥

"Who can protect him who is struck by this *Bajaraṅga-Bāṇa*. Hanumān protects the life of the person who recites *Bajaraṅga Bāṇa*."

यह बजरंग-बाण जो जापैं। तासों भूत-प्रेत सब काँपैं ॥
धूप देय जो जपै हमेसा। ताके तन नहिं रहै कलेसा ॥

"The evil spirits tremble before him who makes a recital of this *Bajaraṅga-Bāṇa* and there remains no trace of pain in his body who offers incense to Hanumān and makes *Japa*."

उर प्रतीति दृढ़ सरन है, पाठ करै धरि ध्यान।
बाधा सब हर, करै सब काम सफल हनुमान॥

"Having staunch faith in the heart, concentrating on him while reciting if somebody comes under his patronage, Hanumān fulfils his every desire by removing all obstructions."

Hanumat Pañcaratnam

वीताखिलविषयेच्छं जातानन्दाश्रुपुलकमत्यच्छम् ।
सीतापतिदूताद्यं वातात्मजमद्य भावये हृद्यम् ॥

Today I meditate upon the son of wind-god, who is pleasing to the heart, the first messenger of Sītā-Pati Rāma, devoid of all the carnal desires, who is exceedingly pure and who gets horripilation in his body as well as tears in his eyes with the joy produced by the recollection of Śrī Rāma.

तरुणारुणमुखकमलं करुणारसपरिपूरितापाङ्गम् ।
सञ्जीवनमाशासे मञ्जुलमहिमानमञ्जनाभाग्यम् ॥

My hope is based on the Añjanā's luck Śrī Hanumān, whose face resembles the full-grown sun, whose outer corner of the eyes is full of the flavour of compassion, which is the life-giver and whose glory is charming.

शम्बरवैरिशरातिगमम्बुजदलविपुललोचनोदारम् ।
कम्बुगलमनिलदिष्टं बिम्बज्वलितौष्ठमेकमवलम्बे ॥

I take shelter of Śrī Hanumānjī who is the luck of wind-god, whose lips are shining like a *Bimba,* the fruit of Momordica Monadelphia, having the neck like a conch-shell, who is beyond the access of Kamadeva's (cupid's) arrows, whose eyes are so large as a leaf of lotus-flower.

दूरीकृतसीतार्तिः प्रकटीकृतरामवैभवस्फूर्तिः ।
दारितदशमुखकीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥

May the image of Śrī Hanumān appear in front of me, who has wiped off the reputation of *Dasamukha* Rāvaṇa and who has dispelled the afflictions of Sītājī, who has manifested the light of the greatness of Śrī Rāma.

वानरनिकराध्यक्षं दानवकुलकुमुदरविकरसदृक्षम् ।
दीनजनावनदक्षं पवनतपःपाकपुञ्जमद्राक्षम् ॥

I saw Śrī Hanumānjī, who is the accumulated result of the wind-god's penance, dexterous in the protection of poor fellows, the head of the group of monkeys and who is the ray of the sun for lily-like demon troops.

एतत्पवनसुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम्।
चिरमिहनिखिलान्भोगान्भुङ्क्त्वा श्रीरामभक्तिभाग्भवति॥

If anyone recites this *Stotra* of Śrī Hanumān, named Pañcaratna, enjoys all the pleasures in this world for a long time and in the end he gets the devotion to Śrī Rāma.

Bhagavān Śaṅkarācārya



An Apology

The special issue of this year is *Hanumān Number.* Hanumānjī represents the species of monkey. Monkey is habitually of vagrant mind. It always remains engaged in leaping from one place to another. It is considered as sensual being. We find that Hanumānjī even possessing such a nature, can elevate himself to the status of one of the greatest devotees of Lord Rāma. All the activities of Hanumān are to please his master and for his welfare.

Rāma was all praise for Hanumān and he expressed it again and again. In *Kiskindhā* Hanumānjī impresses Rāma greatly with his modest bearing and his replies to questions. After listening only a few words of his, Rāma says to Lakṣmaṇa "It appears that there is no knowledge that this young being has not acquired, He is like the very ocean of Vedic lore, who can this child of eloquent tongue be. May he be Brahmā or may he be Śiva ?" On his return from the successful mission for the quest of Sītā, Rāma remarked what another man cannot even think of in his mind, Hanumānjī has actually performed that for me. Rāma always feels indebted to Hanumān and says that He can never pay off the debt.

How is the life of Hanumān dedicated to Lord Rāma? This will be clear from the two incidents narrated here. Once Hanumān happened to visit the apartment of Mother Sītā. At that time She was putting on her forehead the vermilion point (Suhāga mark). Hanumānjī became curious enough to know its significance and enquired of the Mother Sītā. The Mother replied that it results in the longevity of life of Rāma. Just see the feelings and devotion of Hanumānjī towards Lord Rāma—God incarnate, that in no time, he gets himself besmeared with *Sindūra* (red vermilion) all over his body without any hesitation. His only aim is the pleasure of Rāma and His welfare. He does not bother at all what people will say about him or how he will look in the eyes of others. If

Rāma lives more, how delightful it is for Hanumān. It does not matter if his body looks ugly or something peculiar.

At the time of coronation of Lord Rāma, he was presented with a necklace of precious jewels. It has no attraction for Hanumān as it did not bear Lord's name in the jewels.

On a retort from the audience that his body was in his possession though it did not bear Lord's name, the whole assembly was wonderstruck and stunned when he tore open his chest and proved to the assembly that every pore of his body was engraved with Lord Rāma's name. We are surprised to see what an intense love for Rāma and His name Hanumānjī had developed. We human beings who are possessed of high intelligence and discriminatory sense as contrasted with a monkey, should feel rather ashamed that we are not developing in ourselves such ardent love for God as Hanumānjī had for Rāma. We should take inspiration from Hanumānjī in this respect. This is one idea behind bringing out the *Hanumān Number* this year.

Another idea is that every Hindu, rather every Indian knows something about Hanumānjī. Hanumānjī is so popular a deity that there will hardly be any village or town wherein Hanumānjī's temple is not existing. There may be very big or renowned temples at places but in each part of India or even abroad, we can find Hanumānjī being adored in one form or the other. In overseas countries, Hanumānjī is worshipped in many ways. At some places even Muslims and Christian's are seen adoring Hanumānjī. Therefore, such a popular deity is selected as the topic of this special issue.

This issue gives us an opportunity to write and read about a high devotee like Hanumānjī. How great is the dedicated and inspiring life of Hanumānjī? We will feel ourselves very fortunate if some part of our life-time is spent in thinking, writing and reading the characteristics of the life of Hanumānjī. This will lead to purification of our inner sense. I hope that any one, who reads the articles included in this issue will surely go a step further in his spiritual evolution.

We have made a very humble attempt to include articles of high souls and learned people dealing with various aspects of Hanumānjī, such as Hanumān in Vedic literature, Hanumān as depicted in *Purāṇas*, Hanumān as described in *Vālmīki Rāmāyaṇa*, Hanumān in *Mahābhārata*, Hanumān in Jain literatures, Hanumān in *Rāmacaritamānasa*, Hanumān as a devotee, various noted temples of Hanumānjī and many other topics concerning Hanumānjī.

We are grateful to merciful Lord, who always extends us a helping hand in disguise. He gives us inspiration, strength to dedicate ourselves to this noble cause. Without His divine grace nothing is possible at all.

Generally, people worship Hanumānjī with selfish motive for achieving petty things such as health, money, progeny etc. Worshipping anyway is very good, but it should be realised that all objects of the world, however charming or delightful they may appear, are ephemeral. They have no lasting value. Their acquisition is no acquisition at all. It is foolishness if we get ourselves engrossed in these worldly objects. We have been bestowed with a very precious human life only to cross the ocean of birth and death. Here, I would like to make an apology so that this view of mine may not hurt your feelings in anyway. However, if the present issue inspires in you a feeling of detachment from the world and it encourages you to worship Hanumānjī without expecting any return for it, we will consider our efforts fruitful. In this respect Hanumānjī should be our Ideal. I will feel much obliged for it. It may be said that such selfless worship does develop true love for Hanumānjī.

The *Kalyan Kalpataru* aims at disseminating the sublime truths, contained in our holy scriptures and the spiritual experiences and revelations of our ancient sages and other holy men who have striven and are striving for the uplift of humanity. Its aim is spiritual upliftment of human beings at large. The human life is vouchsafed to a man only for God-Realisation. If that purpose is not fulfilled in the course of present human life, practically nothing is achieved, even if one has many achievements

like high learning, prosperity, good fame, and good progeny to one's credit. In this valuable human life, if we are given to sensuous enjoyments in one way, it means we are only killing our life. We should totally shun such seemingly enjoyments and we should whole-heartedly devote our life to God or Self-Realisation or spiritual advancement. All our efforts are directed towards that end.

In this attempt we ourselves even, don't find full satisfaction. It has not been possible for us to deal with all aspects of Hanumānjī. However, elegantly, a man may describe Hanumānjī, the description will remain incomplete. It is said that the sentiments and feelings of a saint or a devotee cannot be gauged or grasped by any man. Only a high soul can assess to some extent. Therefore, we have our limitations. We know it very well that our attempt will not come upto the expectations of our readers. Therefore, we seek an apology for that. If however, they find something useful, instructive and inspiring, the credit goes to the saintly and qualified contributors, who have taken a lot of pains in sending their contributions without any remuneration to whom we owe a deep gratitude for having helped us in this noble cause. We request them and we hope that they will continue to help us with the same selfless spirit in future as well.

I would request all our readers specially the enlightened ones to extend their goodwill and have sympathy for us and overlook our various errors that might have crept in this issue and other subsequent issues and always favour us with their kind suggestions and advice so as to enable us to rectify our mistakes in future issues.

This magazine got started with the advice and patronage of Late Śrī Jayadayaljī Goyandakā—the God-realised soul before whom Lord appeared in his four-armed form at Churu (Rajasthan). This noble cause was nourished and carried on by virtue of the efforts of a great devotee Late Hanumāna Prasādjī Poddāra and venerable Śrī Cimanalāljī Goswāmī. Now this huge burden of continuing this magazine after a lapse of more than fifteen years is put on this humble being, who has no experience at all of

Spiritual ability

journalism. I am in no way equipped with educational and spiritual ability to carry on this burden satisfactorily.

I solicit the blessings and good wishes of these saints, who founded and carried on this noble task. The guidance of the present living high soul Svamī Rāmasukhadāsajī Mahārāja and by his encouragement it is expected that this job may be carried out in somewhat satisfactory way. The good wishes of the living saints are also solicited for the success of this job.

It is a general practice that the Captain gets the credit for winning the game, whereas the fact is that the team has played in the best possible way. The credit should go to the team as a whole.Similar is the case in bringing out this issue. I must admit that without very close co-operation of the editorial staff, it was not possible for me to place this issue in your hands in this form, Therefore the editorial staff deserves all credit for active co-operation in this attempt and I must pay full compliments to them as well, for this help.

Editor—Keshoram Aggarwal

Outwardly, the building gives the impression of a royal place. But on entry, it is found to be like a graveyard, containing rotten bones and insects. O dear one, Do not try to copy those who suffer from the small pox of desires. When people a bit better off, they are very happy to put up a luxurious show that they were once the victim of small pox, forgetting that they continue to suffer from the pox (desires) all the while. They are like a fresh looking apple rotten at the core. Blessed are those who are not victims of desire. They neither soil their mind with desire nor wash it afterwards. When the desire of a man is fulfilled, say, like the success in an examination or marriage, he is very happy. Now, you can imagine the extreme happiness of the learned man who has succeeded in controlling his desires. All his headache is now gone. There is, so to say, no desire left to be fulfilled.All his desires have been annihilated or controlled. All his duties will now be performed automatically, if he simply cares to know his own Self.

—Swami Rama Tirtha

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THE KALYANA-KALPATARU

BUSINESS RULES

1. The **Kalyana-Kalpataru** is published every month of the English calendar. Each ordinary issue contains 64 pages of printed matter besides the title sheets and one coloured illustration. Every **October Number** is a **Special Number** dealing with some particular theme.
2. Commercial advertisements are not accepted for publication in the magazine.
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6. The magazine publishes only articles that are helpful in promoting spiritual welfare. It welcomes contributions on subjects like bhakti, jñāna and vairāgya, or biographies of saints who are no more on earth. Articles containing personal attacks or aspersion are not accepted. Only typed articles will be taken into consideration. The editors reserve to themselves the right of curtailing or supplementing where necessary, or of publishing, or withholding, publication of articles. Unpublished articles are not returned unless asked for. The editors are not responsible for the statements or opinions of contributors.

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अशेषलङ्कापतिसैन्यहन्ता
श्रीरामसेवाचरणैककर्ता ।
अनेकदुःखाहतलोकगोप्ता
त्वसौ हनूमाँस्तव सौख्यकर्ता ॥
कृतक्रोधे यस्मिन्नमरनगरी मङ्गलरवा
नवातङ्का लङ्का समजनि वनं वृश्चति सति ।
सदा सीताकान्तप्रणतिमतिविख्यातमहिमा
हनूमानव्याद्वः कपिकुलशिरोमण्डनमणिः ॥

That hanumān is the bestower of your happiness, who is the killer of all the armies of *Lankāpati* Rāvaṇa, the only performer of the service of Śrī Rāma and the protector of the devotees afflicted with various miseries.

Śrī Hanumān, the chief of the troop of monkeys, save ye, whenever he is angry, the city of gods becomes full of the sounds of bliss, because it is an emblem of the annihilation of demons. Whenever he cuts the forest, Lankapuri experiences a new extreme fear. His glory is known all over the world due to his mind always immersed in salutation to Sītā-Pati Rāma.

—*Subhāṣita-Ratna-Bhāṇḍāgāra*

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